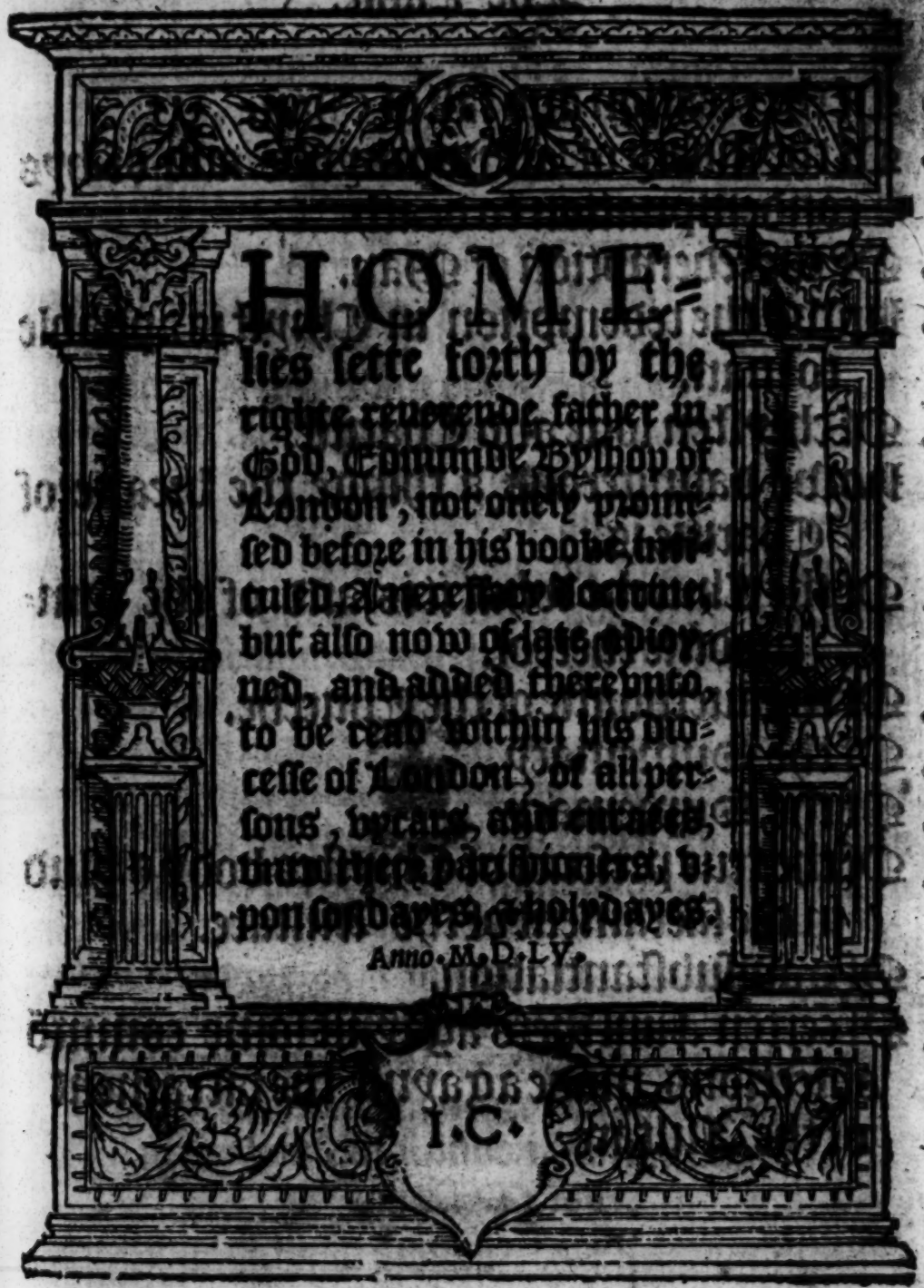

HOMEs
lies sette forth by the
right reuerende father in
God, Edmunde Bysshop of
London, not onely pro-
mised before in his boothe, but
also now of late enioy-
ned, and added thereunto,
to be read within his dio-
cese of London, of all per-
sons, vycars, and curates,
every sondaye & holydaye.
Anno. M. D. LV.
I.C.

i. Of the creation and fall of Man.
ii. Of the misery of all mankynde and of hys condempnation to death.
iii. Of the redemption of Man.
iiii. Howe the redemption in Chryst is apliable to man.
v. Of chrysten loue and Charitie.
vi. Howe daungerous a thinge the breake of Charitie is.
vii. Of the Churche What it is, and of the commodite therof.
viii. Of the auctoritie of the Churche.
ix. Of the Supremacy.
x. Of the Supremacy.
xi. Of the true presence of Chrystes body & blud in the sacrament of the Aultare.
xii. Of transsubstantiation.
xiii. Of certen Answers agaynst some commō obiections made agaynst the sacrament of the Aultare.

and curates, within his dioces of London.

FOrasmuch as the people of my dioces, be-
yng within your seuerall cures, & charge,
do as in dede of reason they maye) loke
for, to haue at theyr pastours hand, or at
the least way, by his procuring, & meane,
good instruction and teachinge, especiallye howe to
serue and please God, and how also otherwyse to do
theire dutie, as to any one of them in theyr degre doth
appertayne. And forasmuch also as there is not now
a dayes that multitude, and plenteth of preachers,
whiche in tymes past hath ben, and by Gods grace,
hereafter shalbe. And fynallye, for that euery one of
you in your owne person, is not able to discharge the
office of preachyng, which many good folke do great-
ly wyshe, and desyre yf they could, and woulde. Therfore
desyrynge to haue something done on ward, til God
of his goodnes prouide something better, I haue la-
boured with my chapleyns, & frendes, to haue these
Homelies prynted, that ye may haue somewhat to
instruct, and teache your flocke withall, requyryng,
and chargynge euerye one of you, that diligentlye,
vpon the sondayes, and holydayes, ye reade to youre
flocke, frutefully, and deliberately, one of the said
Homelies. And thus fare you well. Geuen
at my house in London, the fyrste daye
of July. M. D. L. I.

An homely, of the creation and fall of man.

The Prophette Dauid in his fourescore and nynteth psalme, exhorteth all people to synge prayse to almighti god, to serue him in gladnes, and to reioyse in his sight, alledgeth thys as a sufficient cause thereof, *Scitote quoniam ipse est dominus, ipse fecit nos, et non ipsi nos*, which is to saye. Psalme, cxix.

Know you that he is our Lord, it is he that made vs, and we made not our selfes. And in dede, who so diligently waieth the creatio of man, can not but wonder therin most highly laude, and prayse almighty god, his creator. For wher in the creation of al other visible thinges, he did but onely commaunde, and will that they should be made, and incontinēt they were made; in the creatyng of man, he vsed great solempnitie, and many notable circumstances. First touchyng mā, he said, **let vs make mā**, which wordes be as it were the wordes of god the father, to God the sonne, and to the holy ghost, spoken after the maner of men, when they go about some great matter, at what time they take good aduisement or they begyn, and doo ioyne with the best, and wyseste counsellours, Genes. i.

lours, that they can get. Thys circumstaunce (not beyng necessary of goddes parte, as without the which he might haue created man) doth most manifestly declare the speciall fauour of almyghty god towardes mankynde: but that ... ce circumstaunce, which doth immediatly folowe thys fyrst, is a more sure proffe and declaration of gods tender loue, towardes mã, whẽ he sayth, **Let vs make man to our owne similitude & likenes.** Now mark, good people, howe much god dyd for vs in our creation. He made vs in very dede like vnto himselfe, & in so doynge what could he haue done more for vs? A wonderfull excellẽt benefite & comfort is it vnto vs, to consyder that man was made like vnto god. And to vnderstand this thyng the better, you shall know, that the similitude, and likenes of man to god, was not in the body of man (for this you must moost certenly beleue, ỹ the godhed is a spirite, & not a bodely substaunce) but this similitude and likenes was in ỹ soule, which was endued, with most heuenly & godlike qualities, as vnderstandyng, memory, and will, with sondry gyftes also of grace. And here is to be noted by the way, that where almighty god sayeth, **Let vs make man to our owne similitude, & lykenes,** he geueth vs to vnderstand, ỹ there be three persons in trinitie, & yet but one god. For in that he sayeth let vs make man, therein is signified, a pluralitie, or number of persones: agayne, in that he sayeth to our similitude and likenes, and not to oure similitudes and lykenesses, by thys is signyfyed the vnitie

vnitie also of one nature and substaunce. But to
Genesis.2. procede further concernyng the creation of man, ye
shall vnderstand, that the second chapter of Moyses
boke, called genesis, in speciall maner doth recorde
the generall making, as well of the bodye of man, by
it selfe, as also of the soule by it selfe. And as touching
the body, scripture doth there say, that. God fourmed, or shaped it, of ẏ earthe, noting thereby the
excellẽcy of mans body, aboue the bodyes of other li-
uynge creatures. For we rede not of anye other li-
uyng creature, that god shaped, or fourmed, the bo-
dy of it, but onely that he made it, and that at the cõ
Genesis.1. maundement of almighty god, the earth brought
fourth foure foted beastes, & the water, in like
maner, brought fourth fyshes, & foules. Only
of ẏ body of mã scripture witnesseth ẏ. God shaped
it. And as cõcerning ẏ soule of mã, it is written of it,
Genesis.2. in the sayd second chapter of genesis, how ẏ god bre-
thed it into the body; which .ii. circumstances, as
they import a marueylous excellency of man, aboue
other bodely creatures, so they most clerely declare
therecedyng great goodnes of God, towardes man.
Now when god had, in such a singuler fashion, cre-
ted man, he gaue hym souereignitie ouer all the fy-
shes of the sea, ouer the foules of the ayer, and ouer
the beastes of the lande, yea and made hym a kyng,
and Emperour on the earth. And yet not satisfyed
with al this, he placed man in Paradyse, that is in
a most pleasaunt garden, where he had planted all

kynd of fruite, beautifull to beholde, and delicious to eate, for man to fede vpon, onely one kynde of fruyte he charged hym on payne of death, (and that not of the body alone, but of the soule also) vtterlye to refrayne from; which was the fruyte of the tree called in scrypture, the tre of knowledge of good, and euyl. And lyke as in a most maruelous sorte he made Adam the fyrste man, so in as marueylous, & straunge a sort he made Eue the first woman, euen of a rybbe taken out of Adams lefte syde: and her he made parfytte, and furnyshed her with like gyftes as he had done Adame the first man: What canne we then thinke or deuyse, that God might haue don more for vs in our creation, then herein he dyd? He made the soule immortall, that is such as shulde continue for euer without ende. He furnished it with moste singuler gyftes both of nature and of special grace also. The body of man, in the estate of originall innocencie, had in it helth, strength, cumlines, and other like qualities, in the highest degre of perfection: it had in it selfe then, no fond lust, or concupiscens, no pronitie or inclination to euyl, no lothsumnes in doing good, no infirmitie or wekenesse, no lacke or want of any qualitie fyt and desent for it. The body of man was then obediente to the soule: the soule altogether obedient to God. So that on Gods parte, our maker and creator, there is nothyng towardes vs but all perfection, all great kyndnes, al fatherly loue, & fauour. Holy scrypture most euydently affyrmeth, al creatures were made good in their creation, saying, *Vidit deus omnia quæ fecerat & erant valde bona.* Genesi. That Genesis. 1.

is.

ts. God sawe al thyngs which he had made, and they were very good. Which thyng as it is generally true in all creatures concernyng their creacion, so is it in a certen degree of excellencye to be verified in man touchyng the estate of his originall innocency. Thus we may perceaue, in the creacion of man, al was excellent & parfyte, wherby we are greatly to inflame vs the more to loue and feare almighty God our most louyng creator. But for asmuche as that blessed estate is lost, & mankynd by y losse thereof, fell into extreme misserie and wretchednes, it is consequently to be well considered of our part, by what meanes man was brought from so good and blessed a case, to so euyll and miserable an estate; whiche poynte well waied, is a sufficiente grounde to cause vs on the other syde vtterly to detest & abhorre al synne. For that greuous fal of man came of synne. Synne it was, for whych God thrust man oute of paradyse, synne it was that caused the flesshe to striue agaynste the spirite, and the spirite agaynst the flesshe, synne it was that brought into mankynde necessitie of bodyly death, and all the infirmities and diseases, which man in thys transitory lyfe sustayneth, synne finally it was, that caused all the posteritie of Adam and Eue to be borne in state of damnation. But some perchaunce are desyrous farther to knowe, by what meanes man was fyrst brought to committe synne. For the vnderstandyng whereof, lette vs haue resourse to the iii. chap. of Genesis, where it is written: how that y wyly serpent the deuyll came vnto Eue and sayde

Genes. 3.

vnto

vnto her: Why hath God geuen you commaundement not to eate of euery tree in paradyse? Where vnto the woman answered and sayde, of the fruyte which is in paradise we eate, but of the frute of that tree ẏ groweth in the myddest of paradyse, GOD hath charged vs not to eate or touche it: lest, per chaunce we dye. Then sayde the serpente to the woman: Naye, you shall not dye. For God knoweth that whatsoeuer daye you shall eate thereof, youre eyes shalbe opened, and you shalbe like Gods, knowynge good and euyll. The woman therefore saw that the tree was good to eate of, and beautifull to the eye, and pleasaunte to beholde, and she tooke of the fruite thereof and d d eate, and gaue part to her husbãde, who also did eate.

Thus through the prouocation of the deuyll, man first fell into synne. Wherefore as we must alwayes abhorre synne and forbeare it, because of the greate misery it brought vs vnto; so shold we no les hate, and to the vttermost of our power, fly the deuyl and all his suggestions, knowing that thereby we were fyrst induced to commytte synne. For as thys oure aduersary was busy at the begynnynge wyth oure fyrst parentes; so is he no les, but rather more busye with vs at thys present, as wytnesseth Sayut Peter in the .v. chapiter of his fyrst epystle, saying, Peter. 5.

Yet are aduersary the deuyll as a roryng lyon
goeth about, seking whom he may deuoure.
Thys aduersary of mankynde, dyd apply great
greate felycyte that Adam and Eue were in,
neuer ceasyd questyonynge, and craftyng with the
woman, being the weker and frayler vessell, vntyll
he had made them dysobey gods commaundement:
by whych their doynge, they lost the ozygynal grace
innocency which they had at there creation: which
being lost, nether the body woulde be obedient to
soule, noz the soule to god, but al was in man turned
vpsidoune: yea therby they fell also into necessitie of
temporall death of body, and (which is woorst of all)
into the estate of eternall damnation, and euerlast-
ing death, both of body and soule. But now, because
it maye paraduenture seme in soume mans iudge-
ment, that seyng the thing that Adam and Eue did,
was but the eatynge of an appell, therefore there
faut was not great, noz deserued so grieuous punish
ment; let vs consyder the circumstaunces, and we
shall sone perceyue the offence not lyght, but verye
soze and heynous. Fyrst the thyng whych god com-
maunded man to forbeare, was a thyng moste easye
for hym to forbeare, and so much was hys faute the
greater. Besides this, whan a man is tolde before of
great peryll and daunger that shall lyght vpon hym
if he doo thys oz that, in case after suche warnyng he
offende therein, hys fault is thereby made the gre-
uouser. Thyrdly, the lesse inclynatyon a man hath to
any synne, the more he synneth yf he doo the same.
Nowe Adam and Eue, had in them no inclynation

at

at al nother to one vice nor to other. Fourthly, whē a man hath late receyued great benefites at hys sauerayns handes, if he incontinently breake his expresse wyll, the contempt and dysobedience is made therby the greater. The thyng that Adam and Eue dyd eate, was in dede but an appell, yet the eatyng thereof in that case, was an high dysobedience against god, and the corrupting of al mankynd, for as much as they two were the verye roote, whereof all men muste ryse; and the roote being once naughte, howe can the tree or braunches, cummynge of that roote, be good? Therefore S. Paule in his Epystle to ỹ Romaines in the .v. chapyter therof sayth. **By the offence of one man, synne came vpon all men, to condempnation,** and in the same chapiter immediatly after, he sayeth to lyke purpose, **through the dysobedience of one man manye became synners.** And within a lytle after he saieth. **Sinne came into this World by one mā, & through synne came death, & so death passed to al mē.** Thus haue you hard fyrste the louynge kyndnes of God to man, in that he created hym in so worthye a maner; nexte ye haue harde the myschefe that commeth to mankynd by synne, and thirdly what an extreme enemy is the deuil vnto vs. In an other homily hereafter, ye shal heare of the exceding great mercy of god, in deliuering mākind by a meruelous maner, out of the estat of this dampnatiō. Wherfore to conclude for this presente tyme, this shalbe for-

Roma. 5.

hort you that you fayle not dayly and howrely to geue most harty thankes to almyghty God, for that he of his mere goodnes created you; & created you, not without sense, as the stones, not without reason as the brute beastes, but hathe gyuen you all notable qualities and powers that other corporal creatures haue, and besides, hathe perticularlye planted in you reason and vnderstadiug, and sondry goodly qualities of body and soule, seuerall to the nature of man only, and not common to mã, and other erthly creatures. Thys is furthermore also to exhorte you, that remembryng what misery came to mankinde by synne, and by such a synne, as in some mẽs iudgement might seme to be but very smale, it is to wytte by eatynge of an appel, you wyl be circumspecte in auoiding of al kynde of sinne, and disobedience, be the thynge in his owne nature neuer so smale a thynge, whyche is by God hym selfe, or by suche as we owe obedience vnto commaunded. Fynallye and laste of al, thys is to exhorte you, to consyder dilygently that we haue a deadly ennemy, which is ỹ deuil, who desyreth oure destruction, and doth moost craftely and busely trauayle by all meanes with vs, to worke the same; of whose mooste subtyl and wilye traynes, we muste principally take hede of; whiche graunt vnto vs all, the blessed trinitie, the father, the Sonne, and the holye ghoste, to whome be all honoure and glorye worlde without ende. Amen.

Io. Harpesfeld sacræ theologiæ Professor
Arch. London.

An homely of the miserie of all mankinde and of hys condemnation to euerlastynge deathe, by hys owne synne.

The holye ghoste, in wrytyng the holy scripture, is in nothyng more diligẽt, then to pull downe mannes vayne glorie, and pryde, which of all vices, is moost vniuersally grafted in mankynde, euen from the fyrste infection of our fyrste father Adam. And therefore, we reade in many places of scripture, manye notable lessons agaynst thys old rooted vyce, to teache vs ỹ moost cõmẽdable vertue of humilitie; howe to knowe our selues, & to remẽber, what we be, of our selues. In the booke of Genesis, almyghty God geueth vs all, a tytle & name in oure great graunde father Adam, which ought to admonishe vs al, to consyder what we be, whereof we be, from whence we came & whyther we shall, sayenge thus. *In sudore vultus tui vescẽris pane tuo, donec reuertaris in terram de qua sũptus es: quia puluis es, & in puluerem reuerteris.* Gene. 3. That is to saye, In the sweate of thy face thou shalt eate thy breade, vntyll thou retournest into the earth, oute of whych thou waste taken: for dust thou art, & into dust thou shalt retourne.

Here

Here (as it were in a glasse) we may learne to know
our selues, that we be but grounde, earthe, and dust,
and that to ground, earthe, and dust, we shall re-
turne agayne; whyche name and title of earthe, and
dust, appoynted, and assigned by God, to all man-
kynde, the holye Patriarche Abraham, dyd well re-
membre: and therefore he calleth hym selfe by that
name, when he maketh his earnest prayer for So-
dome and Gomorre, saying in the .xviii. of Genesis.
Gen. 18. Cum sim pulvis et cinis: that is to saye, seyng I am dust
and ashes. And we reade that Judith, Hester,
Iudith. 3 and 9. Iob. 13. Hiere. 6. and. 23. Job, Hieremie, with other holy men and women, in
the olde testament, did vse sacke clothe, and dyd cast
dust, and ashes vpon theyr heades, when they be-
wayled theyr synnefull lyuynge. They called and
cryed to God for helpe, and mercy, with suche a cere-
mony of sacke clothe, dust, and ashes, that thereby
they myght declare to the hole worlde, what an hum-
ble, and lowe estimation, they had of themselues,
1 Epiece. 7 and howe well they remembre theyr name, a tytle
afore sayde, theyr vyle, corrupte, fraile nature, dust,
earth, and ashes. The booke of wysedome also, wil-
lynge to pull downe oure proude stomakes, moueth
vs diligently, to remembre our mortall, and earthly
generation, which we haue al of hym, that was first
made: and that all men, al wer kynges, as subiectes,
doo come into this worlde, and doo goo oute of the
same in lyke sorte, that is, as of oure selues, ful myse-
Psal. 81. rable, as we maye dayly see. And almyghtye God
commaunded his Prophet Esay, to make a proclama-
tion, and to crye to the hole worlde: that all fleshe

ly is graſſe, and right as the flowre of the feelde, ſo the bodye of ye ſeme the graſſe is withered, and the flowre doth fal away for the breathe of our Lorde bloweth vpon it. The people ſurely is graſſe, whiche dyeth vp, and the flowre fadeth away, but the woorde of our Lord abideth for euer. Accordynge wherevnto, the holye prophet Iob, hauynge in hym ſelfe great experience of miſerable and ſynneſull eſtate of man, dothe open the ſame to the worlde in theſe workes. *Homo natus de muliere, breui viuens tempore, repletur multis miſerijs, qui quaſi flos egreditur, et conteritur, et fugit velut vmbra, et nũq in eodem ſtatu permanet et dignũ ducis ſuper huiuſcemodi aperire oculos tuos, et adducere cum rectum in iudicium? qui poteſt facere mundum de immũdo conceptum ſemine?* That is to ſay Iob.14. Man beyngeborne of a woman, lyuynge a ſhorte tyme, is full of manyfolde miſeries: he ſpryngeth vp lyke a flower, & fadeth againe, vanyſhyng away (as it were) a ſhadow, and neuer continueth in one ſtate. And doeſt thou iudge it mete (O Lord) to open thyne eyes vpon ſuche a one, and to bryng him to iudgement with thee? Who can make hym cleane that is cõceyued of an vncleane ſeede.

In dede all men of theyre euyll nes and naturall prones, were to vniuerſallye gyuen to ſynne, that God (as the ſcripture teſtifyeth) repented ye euer he made man. And by ſinne, his indygnacyon was ſo muche prouoked agaynſte the worlde, that he dyd drowned all the worlde wyth Noes fludde (except Noe himſelfe Gene. 6. and 7.

and

and hys lytle houſeholde. It is not without gre-
cauſe, that the ſcripture of God, doth ſo many times
call all menne here in thys worlde earthe, ſayenge.
(O thou earth, thou earth, thou earth, heare
Hiere.22 the Worde oure Lorde.) Hiere. xxii. Thys,
oure ryght name, vocation and tytle: earthe, earthe,
earth, pronounced by the prophet, sheweth what we
be in dede, by what soeuer other style, tytle, or dignī-
tye mē doo cal vs. Thus, he plainly nameth vs, who
knoweth best, bothe what we be, & what we ought
of ryght to be called. And thus he dyscribeth vs, spea-
kynge by hys faythfull Apostle S. Paule to the Ro-
Roma.3. maynes the. iii. Chapiter, saying. All men, Jewes
and Gentiles, are vnder synne: there is none
ryghteous, no, not one; there is none that vn-
derstandeth, there is none that seketh after
God, they are all goone out of the wai, they
are all vnprofitable, there is none that dothe
good, no not one, their throte is an open se-pul-
crafte and deceyte, the pyson of serpentes is
vnder their lippes, their mouthe is full of
cursinge and bitternes, their fette are swifte
to shed bloude, destruction and Wretchednes
are in their Wayes, & the Waye of peace haue
they not known, there is no feare of God be-
fore their eyes. And in an other place, that is to
Gala.3.i. wit, Galathians. iii. S. Paule wryteth thus: (God
hath

hath wrapped all nations in vnbeleif, that he myght haue mercy on all. The scripture concludeth all vnder sinne, that the promise by the fayth in Jesus Christ, should be geuen vnto theim that beleue. S. Paule in many places, paynteth vs out in our colours, callyng vs the chyldren of the wrathe of God, when we be borne, sayeng also, that we cannot thinke a good thought of oure selues, much lesse, we can say wel, or do wel of our selues, And the wyseman sayeth, in the boke of Sprouerbes the iuste man falleth seuen tymes a daye. The mooste tried and approued mā Job, feared all hys woorkes. S. John the Baptist, beyng sanctified in hys mothers wombe, and praised before he was borne called an aungel, and great before the Lorde, replenyshed euen from hys byrth with the holy ghost, the preparer of the way for our sauiour Chryst, to be more then a Prophet, and the greatest that euer was borne of a womā, yet he plainely graunteth, that he had nede to be washed of Chryst, he worthely extolleth and glorifieth his lord and mayster Chryste, and humbleth him selfe, as vnworthy to vnbouckle hys shoes, and geueth al honoure and glory to God, So doeth sayncte Paule both ofte, and euydently, confesse hym selfe, what he was of hym selfe, euer geuinge (as a moste faithfull seruaunte ought to doo) all prayse to hys mayster and sauioure. So doeth blessed sayncte Jhon the euangelyst, in the name of hym selfe, and of al other holy men, be they neuer so iust, make hys open con-

Roma. iii

Gala. 3.

Pro. 24.

Luce. i.

Iohn. i. and 2

tesion. If we say, that we haue no sinne we deceiue our selues, and the truth is not in vs. If we knowledge our sinnes, God is faithfull and iuste, to forgyue vs our synnes, and to clense vs from al vnrighteoulnes. If we say, we haue not synned we make him a liar, and his worde is not in vs. Wherfore the wyseman in the booke called Ecclesiastes, openly declareth, that there is not one iuste man vpon the earth, that doth good, and synneth not. And saincte Dauid is ashamed of hys sinne, but not to confesse hys synne. Howe ofte, howe earnestly, and howe lamentable doeth he desyre Gods greate mercye, for hys great offenses, and that God shuld not entre in to iudgement wyth hym. And agayne, howe well wayeth this holy man hys synnes, when he confesseth, that they be so many in number, and so hydde, and harde to vnderstād, that it is in maner vnpossyble, to knowe, vtter, or number them. Wherfore he hauinge an earnest and depe contemplation & consideration of hys synnes, and yet not comming to the bottome of them, maketh supplicatiō to god, to forgyue hym his priuye, secrete, hydde synnes, to the knowledge of the wheych, he cannot attayne. He wayeth ryghtly hys synnes, from the originall roote, and spryng heade, perceyuing inclinations, prouocations, cyrcumstances, stirringes, budes, braithes, dregges, infections, tastes, feiynges, & sentes of them, to cōtinue in him stil. Wherfore he sayeth. Marke, & behold I was conceiued in sines

Ecclesi. 7.

Psal. 2

Psal. 19.

Psal, 2.

He

he saieth not sinne, but in the plurel number, sinnes: for annuche, as oute of one, as fountayne, he signifieth all the reste.

And oure sauiour Christ sayth, there is none good but God, and that we can doo nothyng that is good, without hym, or no man can come to the father but by hym. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue doone all that we can doo. He preferreth the penitente Publican, before the proude holye, and glorious Pharysey. He calleth hym selfe a physition, not to them that be hole, but to them that be sycke, and haue nede of his salue, for they doe. He teacheth vs in oure prayers, to reacknowledge oure selues synners, and to aske forgeuenes, and deliuerance from all euyls, at oure heauenly fathers handes. He declareth, that the synnes of oure owne hartes, doo defyle oure owne selues. He teacheth that an euyll worde, or thought, deserueth condempnation, affyrmyng, that we shall gyue an accompte, for euery vnprofitable worde. He sayeth he came not to saue, but the sheepe that were vtterlye lost, and cald awaye. Therefore, se we of the proude, full, learned, wyse, perfect, and holy Pharisees, were saued by hym, because they iustified them selues, by their counterfeyte holynes, before men. Wherefore good people, let vs beware of such hypocrisie, vaine glorye, and iustifienge of our selues. Let vs lothe vpō oure feere, and then downe oure proude fethers, downe proude harte, downe vayne clape, fayre, and brittle bellels. Of our selues, we be crabbe trees, that can bryng forth no Apples. nor be of our selues, of such

Math. 9.

earth as can bryng furth but weedes, nettels, bram-
bles, bryers, cocle and darnell. Our fruytes be decla-
red in ỳ fyfte chapter to the Galathians. We haue
neither fayth, Charitie, hope, pacience, chaſtitie, nor
any thinge els that good is, but of God: and there-
fore, theſe vertues be called there, the fruytes of the
holy ghoſte, and not the frutes of man. Let vs there-
fore, acknowledge our ſelues before God, (as we be
in dede) miſerable and wretched ſynners. And let vs
earneſtly repent, and humble oure ſelues hartely, to
cry to God for mercye. Lette vs all confeſſe wyth
mouth, and harte, that we be full of imperfections.
Let vs knowe our owne workes, & what imperfe-
ction they be, and then we ſhall not ſtande folyſhly,
and arrogantly, in our owne conceytes. For truely,
ther is imperfections, in our beſt workes: we doo
not loue God, ſo muche as we are bounde to doo,
with all our harte, mynde, and power: we doo not
feare God ſo muche as we ought to doo: we doo not
pray to, God but wyth great and many imperfecti-
1.Ju.5. ons. We geue, forgeue, beleue, loue, and hope vnper
fectlye, we ſpeake, thinke, and doo vnperfectly, we
fyght agaynſt the deuyll, the worlde, and the fleſhe
vnperfectly, Let vs therefore, not be aſhamed to co
feſſe playnely, oure ſtate of imperfection, yea let vs
not be aſhamed to confeſſe imperfection, euen in al
our workes, Let none of vs be aſhamed, to ſai with
holy S. Peter: I am a ſynfull man. Let vs all
Pſal. 190 ſaye with the holy prophete Dauid: We haue ſin
ned with our fathers, we haue done amiſſe

and

and dealt wyckedlye. Let vs all make confessi-
on with the prodigall sonne to oure father, and say Luce. 15
with hym: We haue synned agaynst heauē, and be-
fore thee (O father) we are not worthy to be called
thy sonnes. Lette vs all saye wyth holye Baruche: Baruch. 2
O lord our God, to vs is worthely ascribed
shame and confusion, and to the, righteous-
nes. We haue sinned, We haue don wicked-
ly, We haue behaued our selues vngodly, in
all thy righteousnes. Let vs al saye with the ho-
ly prophet Danyell. O Lorde, righteousnes
belongeth to thee, vnto vs belongeth cōfu- Daniel. 9
sion, We haue synned, We haue bene naugh-
tie, We haue offended, We haue fled frō the,
Wee haue gone backe from all thy precepts
and iudgementes.

So we learne of al good men, in holy scripture
to humble our selues, and to exalte, extoll, prayse,
magnifye, and glorifye God.

Thus ye haue heard, howe euill we be of our selues:
how of our selues, & by our selues, we haue no good-
nes, helpe, nor saluation, but contrary wyse, synne
dampnation, and deathe euerlastynge: wherfore yf
wee depely weyghe, and consyder, we shall the bet-
ter vnderstande, the great mercy of God, and how
our saluation commeth onely by Chryst; for in our
selues, as of our selues, we synde nothyng, where-
by we may be delyuered from this miserable capti-
uitie, into the whyche we were cast throughe the

enuie

eiuer of the deuyll, by transgression of Gods com-
maundement in our fyrst parente Adam. We are al
become vncleane: but we all of our selues, are not ha-
ble to clese our selues, nor to make one an other of vs
cleane. We are by nature, the chyldren of Gods
wrathe: we are not hable of our selues, to make vs
the chyldren and inheritours of Gods glorye. We
are lyke that runne astray: we cannot without god-
des grace, and helpe, come agayne to the perfyte:
so greate is our imperfection and weakenes. In our
selues therefore, maye not we glorye, which of our
selues are nothyng but synneful, neyther maye we
beagge of oure workes that we doo, whyche all be
so vnperfecte and vnpure, that they are not of them
selues hable to stande before the rygh teous tribunal
of GOD, as the holye Prophete Dauyd sayeth.
Enter not into iudgemente wyth thy ser-
uaunte, O Lorde, for no man that lyueth
shalbe founde rygh teous in thy syghte. To
God therefore, must we flye, or els shall we neuer
fynde peace, rest, and quyetnes of conscience, in oure
hartes. For he is the father of mercyes, and God of
all consolation; he is the Lorde, with whom is plen-
teouse redemption. He is the God, whiche of hys
owne mercy fauoreth vs and setteth oute his charitie,
and exceading loue towards vs, in that of his owne
voluntary goodnes, when we were perysshed, he cal-
led vs, and prouyded an euerlastyuge kyngedome
for vs. And all these heauenly treasures are gyuen vs
of hys mere mercy, freelye. And for whose sake? Fo-

lye

lye, for Jesus Christes sake, that pure and undefiled
Lambe of God, he is our dearely beloued sonne, for
whose sake, God is fully pacified, satisfied, and
at one with man. He is the Lambe of God, which i. Pet. 1.
taketh awaye the synnes of the worlde, of whome
maye be truely spoken, that he, in all thinges pre-
and in his mouthe was founde no guile, not onely
tye, but veryly he maye saye, the prynce of this worlde
came, and in me hath nothinge. He maye saye also
which of you shall reproue me of anye fault. He is 2. Pet. 2.
that hyghe and euerlastynge preiste, whyche hathe
offered himselfe to God, whe he instituted the Sacra-
ment of the Aultar, and once for all, in a bloudye sa-
crifyce, doone vpon the crosse, with which sacrifice
he hath made perfecte for euermore, them, that are
sanctified. He is the mediatoure, betwene God and
man: which payed our raunsome to God, with hys i. Iohn. 3
owne bloude, and with that, hathe clensed vs from
synne. He is the Phisition, which healeth all our di-
seases. He is that sauioure, which saueth the people
from all their synnes. To be shorte, he is that flowing
and most plenteous fountayne, of whose fulnes, all Math. 1.
we haue receyued. For in him are all the treasures of
the wysedome, and knowledge of God hydden. And
in hym, and by him, haue we from God the father, al
good thinges, perteynynge eyther to the bodye, or to
the soule. O howe much then, are we bounde to this
oure heauenlye father, for these, his greate mercyes
whiche he hath so plenteouslye declared vnto vs, in
Christ Jesu oure Lorde, and sauioure? what thank-
kes worthy, and sufficiente, can we gyue to him. Let

vs

vs all with one accord, diligently with ioyfull voices, euer praysynge, and magnifying this Lord of mercy, for his tender kyndenes shewed to vs, in his dearelye beloued sonne Jesus Chryst our Lord.

Let vs nowe learne to knowe our selues, our frailtie, and weakenes, without anye ostentation, or bragginge of our owne good dedes, and merytes. Let vs also knowledge the exceadynge mercye of God towarde vs, and confesse, that as of our selues commeth all euyll, and dampnation, so lykewyse of hym, commeth all goodnes and saluation, as God hym selfe saith by the Prophet Oze. O Israel thy

Oze. 13

destruction commeth of thy selfe, but in me onely is thy helpe and comforte. If wee thus humbly submytte our selues in the sight of God, we may be sure, that in the time of his visitatyō, he will lyfte vs vp, into the kyngedome of his derely beloued sonne Chryst Jesu our Lorde; to whome with the father, and the holy ghoste be all honoure and glorye, for euer.

Amen.

Io Harpesfeld sacræ theologiæ professor.
Arch. London.

IT was declared vnto you, good chri-sten people, in ỹ last homelye, howe oure fyrste parentes Adã and Eue, were by the synguler goodnes, and especiall fauoure of almyghtye God, created ryghte worthye creatures, and in the estate of parfytte innocencye. It was also shewed howe thorought disobedience to theyr creator, they brought them selues, and al mankind, into the estate of euerlastynge damnation. Now shall you consequentlye heare, of the delyueraunce of man, out of that dampnable estate, that is, of oure redemption. For the vnderstandynge whereof, you must perfytlye beare in mynde, that the whole nature of man, both in bodye and soule, was thorough orygynall sinne, greatelye defiled. For the soule (whych is the cheyf part of mã) loste thereby the especiall gyftes of grace, wyth whyche it was indued in the creation; and besydes that, it was also maymed in the gyftes of nature, as in memorye, intelligence, wyll, and other lyke. And the body (whych is the inferior parte) it also was by the meanes of oryginall synne, brought to the necessarye estate of mortalitie, so that it muste nedes die,

and was throughe that synne of our sayde fyrste parentes made weke, and brought to be subiecte, to so dyre kindes of infirmities, and syckenes: and nother coulde God, of his iustice, receaue man againe to fauor, and state of eternall lyfe (beynge thus in body and soule, by his owne defaulte defyled) vnles he were first made pure, and cleane againe: nether man was able to helpe hym selfe herein, no, nor yet anye angell at al. Wherefore, almyghty God (whose mercy excedeth all hys workes) pytienge the wretched case that mankinde was in, dyd appoynt, euen from the begynnynge, his onely sonne, the seconde person in trinitie, to be the sauiour of the worlde, and to restore mã agayne, to perfit clennes, both in body, and soule: and that by the way of very iustice, in making a full amendes, and payinge a sufficiente raunsome for synne. And thys sonne of God (accordinge to the wyll of his father,) dyd take vpon hym the nature of man, ioynynge to hys euerlastynge Godheade, the whole, and perfyte nature of manhode; not making that nature of man, which he toke, a new of nothing as he dyd heauen and earth; nor yet makynge it, of a clod of earth, as he dyd ỳ body of Adam, but he toke the nature of man, of the very substaunce of the vyrgyn Mary his mother; that like as Adam and Eue, brought them selues & all theyr posteritie, through synne, into the estate of eternal dampnatiõ: so Christ takinge vpon him, the very selfe same nature, beyng descended from Adam and Eue, vnto the Vyrgyn Mary, and of her beynge taken, and ioyned in hym to the godhead, in vnitie of person, should by his in-

nocen-

nocency, & through death, wyllingly suffered in that his most innocent bodye, not only hym self, become immort-lmã, & haue glory euerlasting, but make so many also, partakers of lyke blessednes, as shulde enioye the merites of his passion. Wherefore, it is a very pernicious errour, to thynke that chryst toke not his flesshe, of the verye flesshe of the blessed Vyrgyne Mary his mother. How coulde his death haue done me good, yf it were not of the same nature that I am of: & therefore S. Paule in hys seconde chapyter of his Epistle to the Hebrues sayeth. Qui sanctificat, et qui sanctificantur, ex vno omnes, that is. He that santyfyeth, and they Whych are sanctifyed, are all of one. Heb.ii.

and within a lytle after he sayeth farther, Debuit per omnia fratribus assimulari, vt misericors fieret, fidelis pontifex, ad deum, vt repropitiaret delicta populi, that is, Christe muste in al poyntes, become like to his brethern, that he myght be a mercifull & fruithfull Bysshop to God Ward, to procure merci for the sinnes of the people. If Chryst toke not the flesh of ỹ Virgin Marye, howe is that promyse fulfylled, which God made immediatly after the falle of our first parẽtes, when he thrust them out of paradise, at which tyme, he said vnto the serpente (as it is written in ỹ thyrde chapiter Genesis.) I Wyll set enmitie betWirt the, and the Womans sede, and it shall treade doWne thy hedde: Lo, how mercifully God dealeth wyth mankynde, He promysed that one shoulde be borne of the sede and stocke of Eue, which should Gene.i.

vanquyshe our ghostly enemy the diuell. Nowe in that he calleth hym the sede of the woman, he moste playnely declareth, that he must nedes haue in hym the selfe same nature that the woman had. Agayne God makyng the second promyse of the same sede, to come of the stocke of Abraham the patriarke, said vnto Abraham, (as is wytnessed in the. xxii. of Ge-
Gen.122. nesys) In thy sede shall all the nations of the world be blessed; & many hūdred yeres after ẏ, he promysed lykewyse to kyng Dauyd, that the sede should come of hym to. Which promyses of al myghty God, were not to be verified in Chryst, if he toke not ẏ substaūce of his flesshe, of the Virgin Mary his mother. But here it may seme straūge to some, ẏ almighty god (seing he intēded from ẏ beginninge, to sēd hys sonne into ẏ world, to be incarnate for mans redēption) did defer the sendinge of hym soo longe, that is, the space of foure thousande yeares or theraboute. To whome it is to be aunswered, that the long taryinge of Chryste, before he was incarnate, came not of lacke of good wyl in god, towardes vs, but of vnredines, and lacke of good disposytion, to receyue hym on oure partes. For if Chryste shoulde haue commen in the begynnyng of the worlde, men would haue thought, that if God had suffered them to vse theyr owne natural powers, thei would haue attayned saluation wel inough, wythout any other helpe on Godes parte. Agayne, thoughe after longe experience, and trauayle of man, folowing the onelye lyghte, of nature, it was euydente, that he ne ded a specyall ayde from God, to the attaynynge

of

of euerlastynge lyfe, yet the worlde myghte haue demed, that in case God of hys goodnes, had geuen vnto manne some speciall lyghte, and knowledge of hys wyll and pleasure, that then vndoughtedlye, wythout farther helpe, he folowynge suche specyall lyght, and knowledge, myght be able well inoughe to attayne to euerlastynge lyfe. Therefore, to take all suche excuses awaye, and that we should plainelye vnderstande, that after we once fell into synne, neyther the light of nature in vs neyther the knowledge of the wyll of God, by speciall reuelation opened vnto vs, was able to helpe vs; god suffred mankynde to trauel, fyrst by the light of nature, secondly by the lawe of Moyses, and yet man ranne styll farther, and farther, into damnation. Whereby it appereth, that thoughe knowledge of the truth be necessary, to the attayning of euerlastynge lyfe, yet suche knowledge (be it neuer so great) beyng in a man corrupted with sinne, is to feble and to weake to purge hym of sinne. For purgation & clensing of sinne, commeth by some other meanes, besides ỳ knowledge of the truth: and therfore S. Paule in the fyrste chapiter of his epystle to the Romaines, most plainly affirmeth, that in the time of ỳ law of nature, men knew inough of God, but yet, not withstanding theyr knoledge, they fell into abhominable idolatry. The wordes of S. Paule, in that place are these. **So much as may be knowen of god, is manifest in the** (that is to saye, in those whyche liued vnder the lawe of nature, from Adam vnto Moyses) **For his inui**

sible

sible thynges, euen his eternal power, & godhed were sene of thē, being vnderstanded by the workes of the creatiō of the world; so that they are without excuse, bicause, that when they knew God, they glorifyed hym not as god, nether were thankeful, but becam ful of vanitie in their imaginacions. And as ỳ lyght whiche men had by the lawes of nature, was not of force, to kepe them from synne, so nether the lawe of Moyses, beyng opened from god hym selfe by special reuelatiō, could suffice to ryde mā from sinne (as
Rom. 2 S. Paule in the second chapiter of hys forsayde epistle testifieth saying) Behold thou art a Iew, and thou doest rest in the law, and doest glory in god, and doest know hys wyl and pleasure, & being instructed in the lawe, thou doest allowe that is best, and doest truste that thou art a guyde of the blinde, a light to thē which art in darkenes, an instructour of the folyshe, a mayster of the ignorante, and that thou knowest by the lawe the fourme of sciens & truth: but yet thou that teachest other teachest not thy selfe; thou ỳ preachest against aduoutri, art an aduoutrer thy self, thou that dooest defye Idoles, commyttest sacriledge thy selfe, thou that doest glorye in the lawe, throughe transgressing of the lawe, doest dys-

honor

honer God, for the name of God, throughe you, is blaſpheined amongeſt the gentyles.

Thus it is euydente, by the doctryne of Sayncte Paule, that nother by the common lawe of nature, nether by the ſpecial knowledge of the lawe of Moiſes, man was able to auoyde eternal dapnatiō; but that he neded, beſides ſuch kōwledge, of ſome other helpe, that is, of amendes, to be made for hys ſinnes, and thereby, to be reduced into the fauour of god againe, and to haue aboundaunce of grace geuen vnto hym, by whych grace he ſhould both in hys knowledge be ẏ better eſtabliſhed, & be able alſo, according to knowledge of ẏ truth, to walke in the truth. For thys amendes to be made, the ſecond perſon in trinitie, being god immortal, became mortal mā, & was made in all partes lyke vnto one of vs (ſinne only excepted) and he did vnite vnto his godhead, the body and ſoule of man, in vnitie of perſon, in ſuch a merueloꝰs ſort, that as in vs, the body being of one nature and the ſoule being of an other nature, doo make yet but one perſon, ſo in hym the nature of God, and the whole perfect nature of man, doo make but one perſon. Of this uncomprehenſible vnion of ẏ godhed, & manhed in Chriſt, S. Iohn ſpeaketh in the fyrſt tha piter of his goſpell, ſaying. *Verbum caro factum eſt, et habitauit in nobis*, the Worde (that is the ſonne of God) Was madeflesshe.) (that is man) & dwelt amōgeſt vs. he dwelt here on the earth, (as ſcripture declareth,) aboue .xxxiij. yeares, and when he had fulfylled al thynges, accordyng to the ſayinges of the holye Iohn. i.

ly prophetes, whyche were to be fulfylled of hym be-
fore hys passion, then he suffred death willingly, yea
the death of the crosse, by suche payne, (wrongefully
procured of the deuil agayne him) to raunsome man
kynde oute of captiuitie, whiche it sustayned vnder
the deuyll moost iustly: and that thys raunsome shold
be perfyt, he suffred sondry sortes of mooste spyteful
wronges, and intollerable paynes, & tormentes, in
his moste pure, and innocent body; as buffeting, bin-
dinge, scourgyng, plattynge on his head, a crowne
of thorne, hanginge on the crosse, peercynge of his
handes and fete with nayles, openynge of hys syde
with a speare, and shedynge of his mooste precyous
bloude; whiche passion of his, as it is a moost parfyt
myrrour, and glasse for vs, therein to beholde the ex-
cedyng great loue of god towarde vs, whiche spa-
red not hys onelye sonne, but for vs all gaue hym to
dye, so it is a sufficient occasion, to brynge al men in
extreme hatred of the deuyll, and synne: from daun-
ger of whome, mankynde coulde not be rydde, but
onely by so playnefull a death, of the sonne of God.
What can we loke for at gods handes, yf we synne
from hence forth, but wrath and vengeaunce, seyng
he hath once delyuered vs from synne, by so merciful
a meanes: All that our sauyoure Christe suffered, he
wyllingely suffered for out synnes, hym selfe hauing
neuer deserued anye whyt of payne, as who neuer
synned. And yet hys passion, though it be in it selfe a
» sufficiente raunsome, for the synnes of the whole
» worlde, yet it taketh not place in all men: not for in-
» sufficiencie in it selfe, but for defaulte in them, that

shoulde

shoulde condignely receaue the merites therof. For this you must know; that God requyreth in vs certayne thinges, to be accomplished by our owne will and consent, without the which, we can not be saued, no more, than yf Christ had neuer dyed for vs. What thinges these are, shalbe hereafter declared vnto you. In the meane season, lyft vp your hartes, and open them awyde, to receaue in vnto them, a great loue towardes God, who so nobylye created vs and when we, through our owne default were fallen into the estate of endles miseri, and wretchednes, so mercyfully redemed vs, by the passion, and death of his onelye sonne our sauiour Christ. Remember that synne, and nought els, brought vs first out of Gods fauour; and that to take awaye synne, the sonne of God was incarnate, and suffered mooste paynefull death on the crosse; and therefore hereafter, flee you all kynde of synne, and fight incessātly agaynst your ghostly enemye the deuyl, who being vāquished by Christ, is not able now to ouerthrow vs, if we, in the right faith of Christ, valiantly withstand hym; which to do graunte vnto vs, the blessed trinitie, the father, the sonne, and the holy ghost, to whome be all honoure, and glory, world without ende,

Amen.

Io. Harpesfeld sacre theologie professor.
Arch. London.

An Homely declaring how the redempti on in Chryste is apliable to vs

Although the death & passion of our sauiour chryst be in valu a sufficient raunsome for the sinnes of the whole world, yet i effect it taketh not place in ỹ whole world. For neither Turke, Jew, nor infidel, wãting beleif in Chryste, can take good by the death and passion of chryst, ỹ scripture
Mar. 16. most manifestly affyrming in the. xvi. chapiter of s. Marke, that, **Whosoeuer dothnot beleue shal be dãpned**, Agayne, euyll lyfe, bryngeth to the euyll lyuer, eternal death, beleue he neuer so wel. As
Gal. 5. S. Paule witnesseth, in the. v. chapyter of his Epistle to the Galathians, where he sayth: **Walk after the spirite, and fulfyll not the lustes of ỹ flesche. For the flesh lusteth contrary to the spirit and the spirit contrary to the flesh. These are cõtrary one to another, so ỹ you do not what ye would: But and yf ye be led of the spirit, then are ye not vnder the law. The dedes of the flesche ar manifest which are these aduoutry, fornicatiõ, vnclennes, wãtonnes**

ydola-

ydolatry, Witchcrafte, hatred, variaũce, contencion, Wrath, stryfe, sedition, sectes, enuye murder dronkẽnes, glotteny, and such like; of Which I tel you before as I haue told you in time past. that they Which commit suche thinges, shal not inherit the kingdõ of heuẽ. Thus you perceaue that to ẏ enioying of the death and passion of Chryst, these two poyntes are requisit of our behalfe; the one, to beleue rightlye, ẏ other to lyue vpryghtly; whych two poyntes, no man is able otherwyse to know (except it be by speciall reuelation from God) but onely by the catholike churche; which catholike church, oure sauioure Chryste hath appoynted to be the onely scoole, for al men to come and repayre vnto, to learne such truth, as is mete for them to know, for the attayning of euerlastyng life. This catholike church, and no other company, hath ẏ true vnderstanding of scripture, & the knowledge of all thinges necessary to saluatiõ. To this churche, Chryst maketh promis, in ẏ xvi. of Jhõ saying, Whẽ that spirit of truth shal come, he shal teache you al truth. To this church also he maketh that other promis, written in the, xxviii, of Mathewe, where he sayth. Behold I am With you, to the ende of the World. This Catholike church, thus gouerned by the holy Ghost, & assured alwayes, of Chryst him selfe, neuer yet fayled, frõ ẏ time of the Apostles, hitherto, ne shal fail to ẏ worldes ende; nether can it be deceued in any necessary

Iohn.16.

Math.28

truth, accordyng as Chryst promyseth in the .xvi. of
Math. 16 Mathewe saying. That hel gates shal not pre
uayle agaynst the churche. Where by hel gates
he meaneth errour, as yf he had sayd, that the catho
lyke churche shall neuer be ouercome with erroure.
For this cause S. Paule in the third chapter of his
1 Timo. 1. first epistle to Timothe, calleth the catholicke church
the piller and ground of truth. This catholike
churche, must in al ages nedes be an open knowen
churche, and such a companye as among which the
trueth is openly preached, ells Chryste woulde not
Math. 5. haue sayde. (as it is wrytten in the .v. of Mathew)
A citie that is set on a hyl, can not be hid, ne
ther do men light a candle, and put it vnder
a buchel but on an cãdelsticke and it geueth
lyght vnto al that are in the house. Wherfore
they do great iniury to Chryst, which saye, that the
catholyke church is an vnknowen church, seinge it
is that citie, which our sauiour there mente, & that
candell, of which he there speaketh. So manye as
deuyde them selues frõ this open knowen Churche
of Chryst, and refuse the doctrine thereof, thoughe
they be neuer so diligent in reading of scripture, yet
shall they neuer truely vnderstande scrypture, but
runne continually farther and farther into errour
and ignorauncẽ, euẽ as a mã that is once out of his
2. Peter 1 way, the farther, and faster he goeth furth the more
he loseth his labour. Saynt Peter therefore in the
fyrst Chapter of his secõd epystle, geueth vs a most
certayne and sure rule, which if we folow, we shall
not

not fayle, ryghtly to vnderstand scripture, his rule is thys. We haue (sayth he) A ryght sure Word of prophecie, Wherevnto yᵉ ye take hede, as vnto a light ꝥ shineth in a darke place, you doo Wel vntil the day dawne, and the daye starre arise in your harts. So that you first knowe this, that no prophecy in ꝥ scripture hath any priuate interpretation. For ꝥ scripture came neuer by the Wil of man, but holy men of God spake, as they Were moued by the holy ghost. Here you se, howe S. Peter willeth euery man, fyrst of all, to knowe, that scripture must be vnderstanded after the generall meaning of Chrystes churrch, and not after the priuate interpretation of any seuerall man, or company. And in the thyrde chappter of the same Epystle, he sayeth further, that in S. Paules epistles, are manye thinges harde to be vnderstanded, Whyche they that are vnlearned ⁊ vnstable, do peruerte, as they do also the other scriptures to theyr owne destruction, ye therefore beloued (seing you be Warned afore hand) beWare, leaste ye With other men, be also plucked a Waye through the errour of the Wicked, ⁊ fal from your owne stedfastnesse. Lo here. S Peter telleth the very cause, why men myslvnderstand scrypture, which is lacke of knowledge, and

2 Peter. 3

lacke

lacke of constancie, when men ether throwe ignorannce, or throughe inconstancie, swerue from the catholyke meanyng, and folowe pryuate interpretation. Such men, he sayeth, do peruerte the scryptures to theyr owne destruction. Saynte Paule also
1.Timo 9 wrytynge to Tymothe, and willing hym to be earnest in the study of scripture, geueth him withal this forsayd rule, saying in the very ende of his fyrst epistle: O Timothie, kepe sure that, Whiche is committed to thy custody, & auoide newe fangled termes, and bosting of science, falsely so called. Which science whyle some dyd professe, they haue erred from the fayth. The thinge, which S. Paule sayeth was committed to Timothies custodye, was the truth of the catholyke fayth, which he sayth, some fell from, by reasonne of new fangeled termes, and by reson also, that they tooke vpon them knowledg, beynge in dede ignoraunte. And in the thyrde chapter of hys seconde
2.Timo 3 epistle to Timothie, he farther sayeth. Contynue thou in ỹ thinges Which thou hast learned Which also Were commytted vnto the. S. Ireneus also (a blessed martyr, and very nyghe to the tyme of the Apostles, a man of greate learning, and no lesse vertue, and such a one, as by the consente of all men, had the perfyt knowledge and vnderstandynge of scryptures) in his third boke agaynst Ualentyne the arche heretyke, and in the fowrth chapter of the same boke sayeth, touchyng the catholyke
Irene. in his third boke 4 churche in this maner. We must not seke ỹ truth

eth among other, seing we may easely take it of the church, for as much as the Apostels haue fully lefte with it (as in a rich tresury) all truth, & who so listeth, may thence take the drinkes of life, for this is the entre to life. All other are theues, and robbers, wherfore them must we auoyd: & that doctryne that the church teacheth, we muste loue, & with great diligence embrace the tradition of the truth. For what & yf a controuersy shoulde happen to ryse vpon neuer so smal a questiō, ought not men in that case to haue recourse to the most auncient churches, in which the Apostles were conuersaunt, and ther learne the truth in that controuersy: ye, what & yf the Apostles had lefte behynde thē no wrytyng at al, must we then not haue folowed the order of tradition, delyuered by them to such as they committid the churches vnto: to which tradition manye barbarous nations, beleuing in christ, do giue credite with out any other wrytyng, then that which is in their hartes wrytten. All this wryteth Irenæus; and within a lytle after he sayeth. Yf to these barbarous nations, any man should preach in their owne language, these inuentiōs of

against Valentine ch. 4

heretykes,

heretikes, by and by they would stope their eares, and flie as farre as they could frō him, and not once here hys blasphemous talke, thus sayth S. Ireneus. Now yf christen people at this present, would folow this trad, which this blessed martir here speaketh of, thē should no man runne into heresy, but al men shold cleue fast vnto ỳ wholsome doctryne of the catholike churche, & abhor and detest, whatsoeuer any preacher would vtter to thē, contrary to the same. For whosoeuer preacheth any doctrine, not agreable to ỳ general receued doctrie in the open knowen church, he it is, & such as be like to him, of whō our sauiour biddeth vs to beware, sa-

Math. 7 yng in ỳ. vii. of Mathewe. **Beware of false prophets, which com to you in shepes clothing but inwardly they are rauenyng wolues.** Our sauior calleth them wolues, for ỳ they deuoure ỳ soules, of so many as giue credite vnto thē; he sayeth farder of them, that they come in lambes skins, because they pretend the woord of God, and therewith bleare the eyes of poore simple men, and make them beleue, that it is as they saye, where in dede, whatsoeuer is taught contrary to that, that al christendome openly preacheth, and from tyme to tyme hath taught, is false, and cannot possible be true, vnles we wold say, ỳ christ him selfe wer not true. For he promyseth ỳ hym selfe wilbe for euer wt ỳ church, and ỳ the holy ghost, shal for euer gouerne the same. Forasmuch than, as there is no other schole on the earth

earth, for men to learne theyr duety, towards god, and the worlde, but the catholyke church, nor no other doctrine, auayleable to eternall lyfe, but that which the catholyke church teacheth, therefore all christē people are required, to make a solēpne vow at theyr baptisme, to beleue the catholyke churche. And he that so doeth, is in an assured trade of saluation, if in his conuersation, he folowe the same; but contrarywyse, he that beleueth it not, is in a moste certayne estate of euerlastyng dampnation.

Wherefore, that youe maye knowe, what the catholyke churche dothe in all poyntes beleue, there shalbe hereafter particularly, set forth vnto you the seuerall matters, requisite to be beleued, & practised of all Chrysten people, that no man, may haue iuste cause hereafter, to pretende ignorannce; but al men beyng sufficiently instructed, maye, by folowynge such doctryne, attayne to euerlasting lyfe; whyche send vnto vs all, the blessed trinitie, the father, the Sonne, and the holy Ghost, to whom be all honoure, and glory, worlde without ende.

Amen.

Io. Harpesfelde, sacræ theologiæ professor. Archi London.

An homely of Christian loue or Charitie.

Forasmuch as ye pith, and summe, of al things, which be conteined, either in the lawe, or in the prophets, doth stad and cõsist, in ye loue of God, and in the loue of our neyghbour, as our sauiour Christ doth plainly testifye, in the .xxii. Chapiter of saint Mathewe sayinge. One of the Pharises beyng a doctour of the lawe, tẽpting, did aske him and say, maister, What is the great cõmaũdemẽt in ye law: Jesus, answering, saide vnto him. Thou shalte loue thy Lord God, with al thy harte, wyth all thy soule, and with al thy hole minde, this is (sayeth he) the greateste, and firste commaundement. And the seconde is like vnto it. Thou shalte loue thy neighboure, as thy selfe and of these two commaundements al the lawe doth hange, and the Prophetes.

Math. 22.

And forasmuch also, as we can not loue God well excepte we doo loue our neyghboure, in a due order ne yet loue our neyghboure, well, excepte we doo

loue

loue God, in that due order, that we oughte to dod, (Sainct Jhon the euangelist so testifyeng, and declaryng, in the thyrde and fourthe Chapiters of his fyrst canonical Epistle.) And finally, forasmuche as he that loueth not after this sorte, is (by the testimonye of the sayde sainct John, in the sayd thyrd Chapiter) iudged to be in death, therfore it is ryght expediente, and necessarye, to haue alwyes thys loue, whiche nowe in oure vulgare tonge, and common talke, is ofte named, by the name of Charitie, but very mygerly, and coldely practised, and set fourthe in dede, as it shoulde be. And of truthe, yf we woulde iudge vpryghtly, and well, we ought to saye, that of all thinges that be good, to be taught vnto Christen people, there is no thing more necessarye to be spoken of, and daylye called vpon, then charitie: as wel for that al manet of woorkes of righteousnes, be cõteyned in it, as also, that the decaye thereof, is the ruyne of the world, the banyshement of vertue, and the cause of all vice. And forasmuch, as almost euery mã maketh, & frãeth to hym selfe a charity, after hys owne appetyte, and how detestable so euer his lyfe be, bothe vnto God, and man, yet he perswadeth with hymselfe styll, that he hathe chatitye: Therefore you shall here nowe a true, and playne descrypcion of charity, not of mens ymagination, but of the very woordes, and example of our sauioure Jesus Christe. In whyche description, euerye man (as it were in a glasse) may consider him selfe, and see plainely, without error, whether he be in the true Charitye or not. 1. Iohn. 3. and .4.

charitie is to loue God, with al oure harte, withall our life, with al our powers, & with al our strength **Wyth all our harte.** that is to say, ỹ our hartes, mynde, & studie, be set to beleue his woorde, to trust in hym, and to loue him aboue all other thynges, whyche we doo loue best, in heauen or in earthe. **Wyth all oure lyfe** that is to saye, that our chief ioye, and delite, be sette vpon him and his honoure, and our hole lyfe gyuen vnto the seruyce of hym, aboue al thynges, wyth hym to lyue, and wyth hym to dye, yea, and to forsake all other thynges, rather then hym. For he that loueth hys father or mother, sonne, or doughter, house or lād, more then me (saith Christ) is not worthy to haue me. **With all oure powers.** that is to say, that with our handes, and feet, wyth our eyes, and eares, oure mouthes and tongues, and wyth all other parts & powers, both of body and of soule, we shoulde be gyuen to the kepynge, and fulfyllyng of hys commaundementes. This is is the fyrst, and the principal part of chariti but it is not the whole. For charitie, is also to loue euery man, good, and euyll, frende, and foe: And whatsoeuer cause be gyuen to the contrary, yet neuertheles, to beare good wil, and hart vnto euerye man, to vse our selues wel vnto thē aswell in woordes, and countenaūce, as in all our outward actes, and dedes. For so Chryst hym selfe taught & so also he performed in dede. And of this loue that we ought to haue amōgest oure selues, eche to other he instrueteth vs thus. (Mathewe .v.) **You haue**

heard

harde it taught in tymes past: Thou shalte loue thy frende, and hate thy fooe: but I tell you loue your enemyes, speake wel of them that diffame you, & doe speake euil of you: doo well to thē that hate you, praye for thē that vexe & persecute you, that you may be the childrē of your father, that is in heauen. For he maketh the sunne to ryse bothe vpō the euyl, and good, and sendeth rayne to the iuste, & to the vniust. For if you loue them that loue you, what reward shal you haue. Doo not the publicans lykewyse: And yf you speake well onely of them, that be your brethren, and derely beloued frendes. What greate matter is that: doo not the heathē the same also. These be the very woordes of oure saui our Chryst him selfe, touching the loue of our neighbour. And forasmuch as the Pharisies (wyth theyr moste pestilent traditiōs, false interpretations, and gloses) had corrupted, and almoost clerely stopped vp, this pure well, of Gods lyuely word, teachinge that this loue, and charytie, pertayned onelye to a mans frendes, and that it was sufficient for a man to loue them whyche doo loue hym, and to hate his fooes: therefore Christe did open this well agayne, purged it, and scourged it, by giuinge vnto his godlye lawe of Charitie, a true and clere interpretatiō, which is this: that we ought to loue euery mā, both

frende,

frende, and fooe: addyng thereto, what commodity we shal haue therby, and what incõmodity by doynge the contrarye. What thynge can we wyshe so good for vs, as the heauenlye father, to repute, and take vs, for hys chyldren? And this shall we be sure of (sayeth Christ,) yf we loue euery man, without exception. And yf we doo otherwyse (sayeth he,) we be no better thã Phariseis, Publicans, and heathen persons, and shall haue oure rewarde wyth them: that is, to be excluded from the nũber of gods electe chyldren, and from hys euerlastyng inheritaunce in heauen. Thus of true Charitye, Christ taught, that euery man is bounde to loue God aboue al thinges and to loue euery man, frende, and fooe.

And thus lykewyse, he dyd vse hym selfe, exhortyng hys aduersaryes, rebukynge the faultes of hys aduersaryes, and whan he coulde not amende them, yet he prayed for theym. Fynste he loued God his father, aboue al thynges, so much, that he sought not hys owne glorye, and wyll, but the glorye, and wyll of hys father: **Seke not** (sayde he Iohn. v.) **myne owne wyll, but the wyll of hym that sent me:** For he refused not to dye, to satysfye hys fathers wyll, saying. Math. xxvi. **yf it may be, let this cuppe of death goo from me, yf not thy wyll be done, and not myne.** He loued also not onely hys frendes, but also hys enemyes, wlych in ther hartes did beare exceding great hatred agaist hym, and in theyr tonges spake all euyll of hym, and in theyr actes, and dedes, pursued him wyth al their might

Iohn. 5

Math. 26

myght, and power, euē vnto death. Yet al this notwythstanding, he withdrewe not hys fauour from theim, but styll loued them, preached vnto them, of loue rebuked theyr false doctrine, theyr wycked lyuynge, and dyd good vnto them, patientlye acceptynge whatsoeuer they spake, or dyd, agaynste him. When they gaue hym euell wordes, he gaue noue euyll agayne, when they did stryke hym, he did not smyte agayne. And when he suffred deathe, he dyd not slea them, nor threaten them, but prayed for thē and referred all thynges to his fathers wyll. And as a shepe that is led vnto the shambles to be slaine and as a lambe that is shorne of hys flese, did make no noyse, nor resistence, euen so weute he vnto hys deathe, wythoute anye repugnance, or openynge of hys mouthe, to saye anye euyll. Thus haue I described vnto you, what charitie is, aswell by the doctryne, as by the example of Chryst him selfe, whereby also, euery man may without errour, know hym selfe, what state and condition he standeth in: whether he be in charitie (and so the chylde of the father in heauen) or not. For although almoste euery man perswade) him selfe to be in Charitie, yea let him examyne none other man, but his owne hart, his life, and conuersation, and he shall not be deceyued, but truely decerne, and iudge, whether he be in perfyte charitie, or not. For he that folowethe not hys owne appetite, and wyl, but gyueth him selfe earnestly to God, to doo all hys wyll, and commaundementes, he maye be sure, that he loueth God, aboue al thinges, and els surely he loueth hym not, whatsoeuer

Esai 53. Act, 8.

he

Iohn.14. he pretend, As Chryste sayd. If ye loue me kepe
yor my cõmaundements, For he that know-
eth my commaundementes, & doth kepe
them, he it is (sayeth Chryst) that loueth me.
And agayne he sayeth. He that loueth me, will
kepe my Woorde, and my father Wyll loue
hym, and We Wyll bothe come to him, and
dWel With him. And he that loueth me not
Wyll not kepe my Woordes. And lykewyse he
that beareth good hart and mynde, and vseth well
hys tongue, and dedes vnto euery man, frend, and
foe, he maye knowe therby, that he hathe charitie.
And then he is sure also that almyghty god taketh
hym for his dere beloued sonne, as Sayute Jhon
sayeth, in the thyrde Chapyter of his fyrste canony-
call Epystle. Hereby, manifestly are knoWen,
the chyldren of God, frō the chyldren of the
deuyll. For Who soeuer dothe not loue hys
brother, belongeth not vnto God. But ỹ per-
uerse nature of man, corrupte wyth sinne, and desti
tute of Gods word, and grace, thinketh it against
all reason, that a man should loue hys enemye, and
hath many perswasions, whyche induceth hym to
the contrarye. Agaynste all whyche reasones, we
ought alwell to set the teachyng, as the lyuynge of
oure sauioure Chryst, who louynge vs (when wee
were hys enemyes) dothe teache vs to loue our ene
myes. He did pacientlye take for vs many reproches

suffred bestynge, and moost cruell deathe. Therfore we be no membres of hym, yf we wyll not folowe hym. For as S. Peter sayeth, Christ suffered for vs, leauynge vs an example, that we should folowe hym. Furthermore we must consider that to loue oure frendes, is no more but that which theues, adulterers, homicides, and all wycked persons doo: in so muche that Iewes, Turkes, Infidels, and all brute beastes, doo loue them that bee theyr frendes, of whome they haue theyr lyuynge, or any other benefites. But to loue our enemyes, is the proper condition onely of them, that be the children of God, the disciples and folowers of Christ. Notwithstanding mans frowarde and corrupte nature, wayeth ouer depely many times the offence and displeasure done vnto hym by enemyes, and thynketh it a burden intollerable, to be bounde to loue them that hate hym. But the burden shoulde be ealye ynoughe, yf (on the other syde) euery man woulde consyder, what displeasure he hath done to hys enemy agayne, & what pleasure he hath receyued of hys enemye. And yf we fynde no egall recompence, neyther in receyuing pleasures of our enemy, nor in rendryng displeasure vnto hym agayne: then let vs ponder the displeasures, wherin we haue done agaynste almighty God howe often, and howe greuously, we haue offended hym. Wherof, yf we wyll haue of God forgyuenes there is none other remedye, but to forgyue the offeces done vnto vs wherin be very small in comparison of oure offences done agaynst God. And yf wee consyder that he, which hath offended vs, deserueth

i. Peter. 2

not to be forgyuen of vs, let vs consider againe, that we muche lesse deserue to be forgyuen of God. And although our enemy deserue not to be forgyuen for hys owne sake, yet we oughte to forgyue hym, for gods loue, consyderynge howe greate, and manyfest benefytes we haue receyued of hym, without oure desertes, and that Chryste hathe deserued of vs, that for his sake, we should forgyue them their trespasses, commytted agaynst vs.

But here may ryse a necessary question, to be dyssolued. If charity requyre to thynke, speake, and doo well vnto euery man, bothe good and euyl, how can magystrates execute iustyce vpon malefactoures, with charytye? Howe can they caste euyll men into prison, take away theyr goodes, and sometyme theyr lyues, accordynge to lawes: yf Charytye wyll not suffer them so to doo? Herevnto, is a plaine and brief answer, that plages and punishementns be not euel of them selues, yf they be well taken of innocentes: and to an euyll man, they are bothe good and necessarye: and may be executed accordynge to charitye, and with charity should be executed. For declaracion whereof, youshal vnderstande, that charity hath two offices, the one contrarye to the other: and yet bothe necessarye to the vsed, vpon men of contrarye sorte, and dyspoſion. The one office of Charitye is, to cherishe good, and innocent men. Not to oppresse them, with false accusations, but to incourage them wyth rewardes to doo well, & perseuer in well dooynge: defendynge them wyth the swoorde, fro theyr aduersaryes. And the office of Byshops, and

pastours

pastours, is to laude good men, for wel doyng, that they maye persever therein, and to rebuke and correct, by the woorde of God, the offēces, and crymes of all evyll disposed persons.

The other office is, to rebuke, correcte, & punysh, byce, without acceptation of parsons, and thys is to be vsed, against theim onely, that be evyll men, and malefactours. And it is as well the office of charitie, to rebuke, punyshe, and correcte them, that be evyll, as it is to cherysshe, and rewarde them that be good, and innocent. Sainte Paule soo declareth, writing to the Romaynes, and sayenge, the hyghe poweres are ordeyned of GOD, not to be dreadefull to them that dow well, but vnto Malefactoures, to drawe the swoorde, to take vengeaunce of hym that commytteth the synne. And sayncte Paule byddethe Tymothye constantlye, and vehementlye, to rebuke synne, by the woorde of GOD. So that bothe offyces shoulde be dylygently executed, to impuge the kyngdome of the deuyll: the preacher wyth the woorde, and the Gouernoure wyth the swoorde. Els they loue neyther God, nor them whome they gouerne, yf for lacke of correction, they wylfully suffer God to be offended, and them whom they gouerne, to perishe. For as euery louyng father correcteth his natural sonne, when he dothe amysse, or els he louyth hym not: So all gouernoures of Realmes, Countreys, Townes, and houses, shoulde louyngly correcte them, who be offendours vnder theyr gouernaunce.

Rom.13.

i.Timo.5

And cherysshe them who doo lyue innocently: yf they haue any respecte, eyther vnto God, and theyr office or loue vnto them, of whome they haue gouernaunce. And suche rebukes, and punyshementes, of them that doo offende, must be done in due tymes, least by delaye, the offender fall headlonges into a maner of myschiefe, and not onelye bee euyll themselues, but also doo hurte vnto many men, drawynge other by theyr euyll exampie, to shame, & outrage, after them. As one theef maye bothe robbe manye men, and also make many theues, and one seditiouse persō may allure many, and noye a hole towne or countre. And suche euyl persons, that be so great offenders of god, and the common wealth, charity requireth to be cut of, from the body of the common wealth: least, they corrupte other good, and honest persons: like as a good surgeon cutteth awaye a putrified, and festred member, for the loue he hath to ỹ hole body, least it infecte other members, adioynynge to it. Thus it is declared vnto you, what true charitie, or chrystan loue is, so playnely, that no man nede to be deceyued.

Whyche loue whosoeuer kepeth, bothe towardes God (whom he is bounde to loue aboue al thinges) and also towardes hys neyghbours, as well frende as foe, it shal surely kepe hym frō al offence of God, and iuste offence of man. Therefore beare wel awaye thys one shorte lesson; that by true chrystian charitye God ought to be loued, aboue all thynges, and all men oughte to be loued, good and euyll, frende, and foo, and to al suche we ought (as we may) doo good: those that be good, of loue we ought to encorag, and

cherysh e,

cheryth, because they be good: And those that be euil, of loue, we ought to procure vnto them theyr correction, and dewe punyshement, that they may therby, either be brought to goodnes, or at the lest, that god, and the common welthe maye be the lesse hurte, and offended, hating alwaies, the vyce, or offence, but louynge the person alwayes, as the creature of God, and as one who by nature is ioyned in kynred vnto vs. And yf we thus directe oure lyfe, by christian loue and Charytye, then Chryste dooth promyse, and assure vs, that he loueth vs, and that we be the Chyldren of our heauenlye father, and reconsiled to his fauor, being very members of Chryst, and that after the shorte tyme, of thys presente and mortall lyfe, we shall haue with hym, eternall lyfe, in his euerlastyng kingdome of heauen: Therfore to hym, wyth the father, and the holy Ghost, be all honor and glorye nowe & euer. Amen.

E. B.

An Homely declaryng howe daunge-rous a thynge, the breache of Cha-ritye is.

Math. 5

Our Sauyour Christ in ỳ. v. of Mathew, setteth forth an vniuersal doctrine, that is, a doctrine, apperteyning indifferently to all Chrysten me and there he declareth, how great perfection of lyfe, ought to be in one of vs, sayinge in thys maner. *Nisi abundauerit iustitia uestra plus quam Scribarum, et phariseorum, non intrabitis in regnum cœlorum.* That is to saye:

Except your ryghtuousnes excede the ryghtuousnes of the Scribes, & the Pharyseis, ye cannot entre into the kyngedome of heauē.

For the ryght vnderstandynge of which wordes, it is to be noted, that rightuousnes in thys texte, doth signifye all kynde of vertue, and goodnes, and that by the Scribes, and Pharyseis, Chryste doth here meane, certayne companies, whiche were amonge the Jewes, and dyd lyue accordynge to the letter of Moyses lawe, so vprightly, in the face of the world that they were commonly taken for parfyt men.

Oecume. vpon the fift of Mathewe.

Oecumenius, an auncient father of ỳ greke church doth so declare the forsayde wordes. Wherefore, when our sauioure requireth of vs, that we, in righ-

tuouse

tuousnes, shoulde passe the Scribes and Phariseis, he meaneth, that we Christen folke shoulde not onely outwardely, seme good in the sight of the worlde, (as dyd the Scribes, & the Pharises,) but inwardlye also in our hartes, shoulde be lykewyse good, in the syght of almyghtye God, whiche they were not. And because no faute is more greuouse, then the breache of Christen Loue, and Charitie, therefore immediately after the foresayde generall sentence, he instructeth vs, after all other thinges, in oure duye, touchinge Charitie, sayinge: *Dictum est antiquis, non occides, qui autem occiderit, reus erit iudicii, Ego autem dico vobis, quia omnes qui irascitur fratri suo, reus erit iudicio.* That is to saye: **It was sayde to them of olde tyme, Thou shalte not slay. Whosoeuer doth slay, shalbe in daunger of iudgemẽt. But I saye vnto you that Whosoeuer is angry wyth his brother, shalbe in daunger of iudgement.** Behold, good Christẽ people, how perfit a charity Christ requireth in vs. For to vs he maketh the leaste breache of Charitie, as daungerous, as in olde tyme, was the greatest breache to the Jewes, The greateste breache of Charitie is murdre, and the punyshymente thereof amongest the Jewes, was iudgemente. The leaste breache of Charyty, is anger, and yet the punishmẽt appoynted for it to vs Christians, by oure sauyoure hym selfe, is lykewyse iudgement. Howe great difference of lyfe then, I pray you, must be betwene vs, nowe lyuynge vnder the newe lawe, and them that of olde tyme, lyued vnder the olde lawe, that is vn-

der

vers lawe of Moyses, when as the selfe same peyne that was then prescribed vnto them, for the lyghtest degree of vnchastableneſſe, is nowe due vnto vs, for the lowest degre thereof? How is it that we flatter our selues, with the pleasaunte name of Christian libertye, and thinke that, because Christ sayeth in the xi of Mathew. *Iug meum suaue est, et onus meum leue.* That is to saye. My yoke is swete, and my burden lyghte: that therefore suche streytnes of lyfe, and playnefull trauel is not requyred of vs, as was before tyme of the Jewes? True it is in dede, that Christen men are not at thys presente, bounde to be circumcysed, or to offer vp vnto almyghtye GOD, calues, oxen, sheep, and Gotes, or to goo thryse a yeare to Jerusalem, or to forbeare swynes flesshe, or to kepe other lyke obseruations of Moyses lawe, but as touchynge the tenne commaundementes, and all moralle preceptes contained in the old testament, we Christyans are bounde to the obseruation of them, & of all other thynges, belongyng to the estate of the new testamente, and so bounde, as that in performance, and fulfyllyng of them, we muste be muche more perfyt, and more exacte, then euer was the Jewes in obeyng Moyses lawe. Neyther is the yoke of Christe called swete, nor hys burden lyghte, for any ease or remission, that we maye take in oure condition, but for two other consyderacions, of whiche the one is, the aboundaunce of grace, gyuen nowe in the tyme of the newe testamente, farre exceedynge the measure of grace gyuen to the Jewes, vnder Moyses lawe: the other is, the

Matth. 11

greatnes

[illegible] Decume. upon the fifte of Mathew

virilem [illegible] ætatem, et copiosa hominibus data sit gratia [illegible] ma propositis [illegible] non [illegible] possit [illegible] bonorum, aut prolis fecunditas aut longa vita, seu victoria contra hostes promittitur, sed regnum cœlorum, adoptio et victoria contra dæmones, merito magna exiguntur certamina. That is to saye. Forasmuche as nowe infancy is passed into mans age, and grace is plenteously gyuen to men and moost greatest rewardes are promised (for nowe neither possession of earth, & earthely goodes, nor longe lyfe, nor fecundite of chyldren, nor victorye agaynst oure mortal enemyes, is promised, but the kingdome of heaue, adoptiõ to God, and victory against deuels) therefore of good reason, great fyghtes are required of vs. Thus saith Decumenius cõcludyng that we chrysten men must more paynefully, and manfully, fyght agaynst our ghostly enemye, then did the Iewes, because we receaue more grace then they receaued, and haue promise made to vs of greater rewardes, thẽ they had made to the. For these two causes, we chrysten men must thynke the yoke of Christ, sweete, and his burden easye, be the thinges which are requyred of vs, neuer so hard to doo, as this is one, that we may not breake charitie, so muche as in the lowest degree that can be, that is in anger, whych woorde, in the holy scripture

of Mathew, dothe sygnifye a violation of breache of charitye, not vttered or shewed to the by any sygne but onely conceyued secretly in the harte, and there lyenge hyd, from knowledge of man, but open, and manifest to the eye of almyghty God, who seith euē the inwarde thoughtes of the harte: this breache of charitye, thoughe it seme to many a smale faute, yet Chryste declareth it to be a greuouse faute, and maketh it in the payne, equall with murder, committed of old tyme by the Iewes. Nowe yf Chrysten men, haūnge conceiued anger in theyr hartes, do not by and by suppresse the same, but proceade to a farder breache of charitie, that is, to vtter theyr anger by any sygne or token, than is this ther faut greter then the other, and the punyshmente due for the same, greater also, accordynge to the woordes of Chryste who in the .v. of Mathe we saieth. *Qui autē dixerit Racha reo erit concilio*, that is to say. **He that saieth to hys brother Racha, shalbe in daunger of counsel.** Math. 5. Where, by Racha, we muste vnderstande an outewarde sygne, vttered by the mouth wyth breach of charitie, and yet such a sygne as dothe sygnifye, no expresse or particular reproch, as to thou our brother or to tushe at hym. And by counsell we must vnderstand a greater punyshmente, then was iudgemente After this our sauiour proceadeth to the third degre of vncharitablenesse, whych is in woorde to cal our neyghboure, by any euyll name, as to call hym foole. Of this third degre, Chryst sayeth. *Qui autem dixerit fratri suo fatue, reus erit gehennæ ignis*, that is to saye. **He that calleth his brother fole, shalbe in daunger of hell fyre.** Mat. 5.

Beholde

beholde Chrystian people, your lyfe in thys lesson as in a glasse, and you shall see what daunger you stande in. No̅ho is there almoost emongest vs, but vncharitably calleth hys neighbour fole, or some like euyl name? yea who is ther in maner that doth not far passe thys degree of vncharitablenes? And yet our sauiour nameth no̅no degrees, partely, bicause the payne of thys thyrde degree beinge hell fyre, no greater payne coulde be named, for suche as shoulde passe the same degre: partly, because the Chrystyan man shoulde at the least be soo wary, & circumspecte, in kepyng brotherlye loue, and charitie, y thoughe he dyd, perchaunce so farre forgette hymself, as to call hys brother foole vncharitably, yet farder than so, he should not so much as thynke thorowghout his whole lyfe. It is written of one Solon an infidell, but yet a very politycke man, howe when he made lawes for the gouernmēt of y famous citie of Athēs he in all hys lawes, appoynted no punyshment for a parricide, that is for suche a one, as shoulde kyll hys father or mother: and when he was demaunded, why he prouided not for that case, he answered, y he verely, thought and beleued that no one beynge brought vp in Athens, vnder hys lawes: woulde at any tyme attempte suche an heynous synne. Euen so may we say of our sauiour, that he speketh but of those fore saide three degrees of vncharitablnes, for that it is not lykely, chrysten men, beinge traded in Chrystes most parfyt religion, woulde at any tyme proceed in the violatyng of of charitie farder then so But here may be moued a question whether our sa-

Cicero in his oratiō for sexte Roscius, Amerinus

wo(u)r hath so forbydden vs to be angry, to saye Ra-
cha, or thou foole, one to an other, ỹ in no wise anye
man may soo doo, but therby he falleth in daunger
of iudgement, of councell, or of hel fyre. For answere
to thys questiō, it is to be noted, that our sauiour in
thys place, forbiddeth vs al kynde of vncharitable-
nes, and nothyng els. Forasmuch then, as in ỹ third
Math.3. of Mathewe. S. Jhon Baptist calleth the scribes
and pharisies, adders brode, and S. Paule calleth
the Galathians fooles, and men without vnderstā
Gala.2. ding, in the second chapyter of his epistle writtē to
them: yea Chryst hymselfe in the. xxiiii. of Luke cal-
Luc.24. leth his dere beloued apostles, fooles, and slo of be-
lefe, and the thing which they dyd, cannot be iudg-
ed vncharitable, therefore we must say, that when
such as haue aucthoritie, vpon a good and Godlye
zeale, rebuke trespassoures, & offenders, therby to
make them ashamed of there euyl doynges, and the
rather to leaue the same, that this kind of rebuking
is lawfull, and in no wise ment in the forsaid talke
of Chryst. But the onely thing that is there forbyd-
den, is the breache of charitie, when one man mea-
neth no good at all, to an other. but for the onelye
satisfyeng of his vncharitable harte, wyshed hym
hurte in his harte, or bitteryng his secret vncharita
ble mynde, doth thou hym, or tush at him, or finally
speaketh contumelious wordes, expresly vnto hym
callyng him fole, ideot or by other lyke opprobrious
names, wherefore to conclude, seinge you nowe
know what parfytte loue and charitie, our sauiour
Chryst doth requyre to be in vs, let al accustomed

rancor

rancour and malice from henceforth be vtterly banyshed from emongest vs, that we dwelling in charitie, may dwell in God, and haue here in this lyfe, GOD dwell in vs, and in the worlde to come, dwell in heauen wyth hym for euer, which graunt vnto vs, the blessed trinitie, the father, the sonne, and the holye Ghoste, to whome be all honor and glory worlde without ende.

Amen.

Io. Harpesfeld sacræ theologiæ professor.
Arch. London.

An Homelie of the churche, What it is, and of the commoditie thereof.

Whosoeuer (good people) wyll call to hys remembraunce, ỹ inestymable goodnes of almyghtye God, and his inestimable mercye, towards vs nothing deseruing the same, yf there be any spot of heuenly grace in that person, he shall be ashamed of hys owne vnthankfulnes, and disobediens, and be compelled to fall downe in body & soule, before our Lorde, to aske pardon for his trāsgression. Of the which goodnes, and mercy of god, you haue a sufficiente, and moste euident declaration, in these godly, and deuout homelies, that are set fourth to you, of the creation, & redemption, of man. Neuertheles, for your further instruction, & gostlye comfort in this behalfe, I haue thought good to lett you vnderstand, an other hye benefytte, geuen to vs, by our sauioure, and redeimer, Jesus Chryste, that we, hauyng perfyt knowledge of God, maye euermore prayse, and magnifye hym, accordynge to our moost bounden dueiye. And this hye, and heauenly benefyte, is the holye catholyke churche, whiche our deare, and dreadefull Sauiour, both before

and

and after his painefull deathe, dyd obteyne, and appoynt, to be for euer to vs, a moost louinge, & tender mother, a perpetual preseruation for our soule helth and a pyller of truth, in all our doutefull daungers which churche, forasmuch as he hath bene lately assaulted, by sundry sectes, and heresies, and so sore shaken, that manye (more is the pitie) had separate them selues from the same, and wylfully haue runne astray, beynge ledde, and caried with euerye waue and wynde of newe learning, I purpose, by Godes grace, to open shortly to you, what this churche is, what maner of church it is, and what commodities we haue by it.

First, the churche is a conuocation of all people throughout the whole worlde, professyng one faith of God, and one vse of all the holy sacraments, which churche, because it is purchased, and sanctified, by the death of oure Sauioure Jesus Christe, it is most derely beloued to God the father, and is called in holy Scripture, by moost hie, and excellent names, as *Corpus Christi, Sponsa Christi, Regnum celorum. &c.* that is to say. **The body mistical of Chryste, the spouse of Chryst, the kyngdome of heauen.** *Ephes. 4.*

For S. Paule, speakyng of Chryste, sayeth, **That he hath appointed sundry officers, to maintaine the holy ones, into the worke of ministration, to the edifieng of the body of Christ.** And kyng Salomon, taught by the holy ghost dyd forsee the dignitie, and beautye of his holye Churche and sayde in the name of GOD thereby.

Vna

Vna est columba mea, perfecta mea. That is to saye: One
Cantic.4 is my dooue, and my perfyte one, with many
other lyke louyng wordes: as my sister, my spouse, &c.
And Saynt Paule byddeth husbandes to loue
theyr wyues, euen as Chryst loued the church.
Ephes.5. Lykewyse in the holy Ghospell our sauiour Chryst
doth compare the churche, to sondry thinges, vnder
the name of the kyngdome of heauē, as vnto a kyng
which made a mariage for his sonne: sometimes to
Math.20 tenne Vyrgynes, and many such other by al which
names, & callings, we may learne that the churche
is a high and excellent thing, and derely beloued to
Math.25 almyghty God, who for his churche sake, did gyue
hys onely sonne, to most vyle death, & for ỹ whiche
also he hath prepared the kingdome of heauen.
Nowe forasmuch as we rede of an other church
in the holy scrypture, which is called. Ecclesia malignan-
Psalm.25 um. The churche of the malignaunt & nought
tye people, And yet of late, a great number of scis-
maticall persones, being in very dede members of
thys malygnaunt church, haue vsurped to thē selus
the name of the true churche: I intende to gyue
you sufficient instructiō, to discerne and know the
true churche of Chryst, from all hereticall and scys-
maticall congregations. First this holye and true
churche of Chryst, is called in our Crede, as it is in
dede, the catholyke churche. That is to saye, the
vniuersall church, bycause it is not lurkynge in any
corner, or anye one country, but is in all countryes
dysperled, neyther is thys catholyke churche, byd

to vs, or inuisible, or vnknowen, but we maye easely discerne, and know the same. For christ doth cal it. Ciuitatem supra montem. A citie vpon an hyll. And Math. 5.
in the Gospell of Saynt Mathewe also, teachyng the order of brotherly reconciliation, he sayeth. If thy brother trespasse agaynst the, go and tel him his faute, betwene hym, and the alone, Math. 18.
but yf he hear not the, yet take with the one or two, yf he heare not them, than tell the churche. Oh Lorde, howe shall he tell ỹ churche yf it be not knowen, as the euyll dop contende Lykewyse Saynt Paule speakyng, to the preystes and elders at Ephesus, doth warne thē to take hed to them selues, and to all the flocke, amonge whom Act. 20.
the holy ghost (sayth he) hath placed you to rule the churche of God. Thus playnely the scripture declareth that the catholyke churche, is and ought to be, manyfestly knowen, yet lest you should any thyng doute of the vnderstandynge of these scryptures, heare I beseech you, how playnely, Saynt Auguste Contra Pe
tyne, doth wryte hereof. Sicut per uerba dei nouimus ubi sit pla- til. lib. 2.
tatus paradisis, sic per uerbi Christi, ubi sit ecclesia didicimus. Cap. 13.
As by the wordes of God, we know wher paradyse was planted, so by the wordes of Chryst, we haue learned, where the churche is. Marke here (good people) that Saynt Austen in this place, doth write, agaynst an heretike beyng one of the donatystes secte, who denying the catholyke churche, dyd ascribe the sayth, of Chryst, and al

ſaluation, to them ſelues onely, beyng a ſmale part of Aphrica, lyke as al ſciſmatical congregations, in thys late tyme, haue done: ſome ſaying in germany here is Chryſt, here is the church, ſome in Heluetia, here is chriſt, here is the churche: other in Bohem, here is Chryſt, here is the churche, and we in Englande, here is chryſt, and here is the churche. Wher of euery one dyſſentyng, from an other, and that in matters of great weyght, doth declare, that the ſpiryte of God, which is the ſpirite of truth, and vnitie promyſed by Chriſt, to the catholyke churche, dothe not leade nor gouerne ſuch ſectes, neyther oughte they to mayntayne, and ſet furth, falſe doctryne, to the people, vnder the name of the churche, yet ſaynt Auſten in ỹ ſame place, addeth hys, or rather gods threatnyng ſaying. *Ab iſto uniuerſo, ad partem, quamlibit, quis quis ſeparat hominem ille diaboli filius, & homicida conuincitur,*

ibidem.

Whoſoeuer doth ſeparate one man, frõ this whole, to any parte, he is proued to be the ſonne of the deuyl, and a very manqueller.

Alas than in what heauye caſe, are thoſe, that haue ſeparate from the catholyke churche, not one man onely, but many thouſandes: ſurelye in heauye and miſerable caſe: vnleſſe, they doo ſpeadelye and in due tyme repent, and do penance. Moreouer to knowe more manyfeſtly, the catholyke churche of Chryſt, we ought to conſyder what Saynt Paule wryteth, of the foundation thereof. For all ſciſmaticall congregations, though they gronnde them ſelues, apparantly, vpon the holye ſcrypture, yet haue they

they there profession, seuerally, taken, of some naughty man, as saynt Augustyne sayth. They at called euery one by proper names, which they dare not denye. But the catholyke churche though heretikes haue named it papystycall, yet receyued it neuer any other name, but catholyke, and christian, but al mē that rede, may se how gloriously some haue vsed the name of *Marchion*, *Ebion*, *Arrianus Manicheus*, *Pelagius Donatus*, and in our tyme lykewise the name of Luther, Zwinglius, Carolstadius, with thousandes such other,, which heretical fashion S. Paule doth rebuke, in his epystle to the Corinthyans, who were euen in lyke case, and bostyng vpon men sayd. *Ego Pauli, Ego apollo.* I hold of Paule, and I of Apollo. But the holy apostle rebuketh them saying, As long as there is amonge you, enuying and stryfe, or sectes, are you not carnall? So that euerye christen man, and woman, may playnely se by the scrypture, that these hauing such diuision, and sundrye sectes amonge them selues, are by S. Paule, accompted altogether carnal and farre vnworthy to vse the name of the churche which is the onely, and chast spouse, of Chryst. But of the catholyke church, saynt Paule sayth. Now therfore, ye are not straūgers, and foreyners but you are citizens with the sainctes, and of the houshold of God, and are builded vpon the foundation of the Apostles, & prophetes

Aug. de utilitate. cred. Ca 7.

1 Cor. 3.

Ephes. 4.

Jesus Chryst hym selfe being the heade corner stone. And further, bycause sayut Paule throughe the holy Ghost in hym, did forsee, that all heretykes would challenge to them selfes the aucthoritie of the Apostles, & prophetes, & that they woulde without aucthoritie or knowledge, wrast theyr writinges, euery one to there owne sense, therfore thys holy apostle, in the same epystle, telleth vs the order whych Chryst hath apoynted to be obserued in his churche, for he saith, that Chryst ascendyng into heuen, dyd gyue gyftes to men, and that he made some apostles, some prophetes, some Euangelystes, some shepardes, and teachers, declarynge thereby, that in the catholyke churche, there are orders, and offycers, some hyer, some lower, whome the reste ought both diligently to heare, and humbly to obey

Ephes. 4.

1. Timo. 4
Tit. 1.

So did the same S. Paule, before his death, apoint Timothe, to the offyce of a Bishoppe, and also Tite he dyd leaue in Creta, that he shoulde ordeyne prestes in euery citie, whiche preistes, and Byshoppes should not be disdained, or litle regarded (as in this tyme of manye they are) but they shoulde (doynge there duetye) haue double honoure, and faythfully gouerne the church, as S. Paule sayeth. And writinge to Tite, he byddeth him exhorte, and rebuke with al fernentnes of commaūding, by these places of the holy scrypture, you maye easely se, and vnderstand, that in the catholyke churche, there are and ought to be degrees and orders, & that whosoeuer doth breake, contemne, or deny the same he denieth and forsaketh the verye truthe, and ordinaunce of

Actuo, 20
Tit, 2.

Chriſte

Chryste, and his Apostles.

Nowe further, we oughte to consider, that as S. Paule dyd ordeyne Timothe, and Tyte, yea and other byshoppes, and Preistes, in his tyme, ordeyne other, delyuringe also to them, the doctryne which they haue receaued of Paule, and by contynuall discurse of tyme euerye one hath deliuered the fayth, that they from the Apostles haue receaued, and so euen from Chryste, to this presente daye, one fayth hath euer stande stedfaste. Whiche thoughe it hath sundry tymes bene assayde, and sore pynched, yet euer hath it preuailed at the last, and had the vpper hande, accordynge to Christes promise, neyther ought anye man lesse to credyt the catholike church because there are in the same, dyuers euyll, & wicked synners. For Christ him selfe, doth compare the churche to a nette, cast into the sea, whiche taketh both good and bad fyshes, but at thende, the good shalbe reserued, and the euyll cast awaye. Was not twelue chosen by Christe, yet one of them, he calleth a deuyll: Doth not Christe also saye, that Scribes and Phariseis, doo syt in Moyses chayre, neuertheless, he would the people should obey theyr lessones: Euen so though some members of Christes catholyke churche, doo not lyue accordynge to theyr vocatyon, yet ought no man therefore the lesse to regarde the fayth and doctryne of the same churche. These thynges, good people, thoughe they are sufficient, to declare the holye Churche, what it is

Math. 16

Mrth. 13

Math. 23

and how it may be knowen, yet I beseech you most diligently, to note, and cary awaye one rule, which shall neuer deceaue you, but is a sure tryall of the catholyke churche, and the fayth thereof. This rule is not myne, but taken out of a learned, auncient, and
Vincen. Lirinens. ryght godly father in Chrystes Churche. He sayeth. **There are thre meanes to trye a churche, or doctrine, the first is antiquitie, the second, is vniuersalitie, the third, is vnitie.** By the fyrste we are taught, that a true doctrine must be knowē by that it is not lately spronge vp, or rysen, but commeth from Chryst, and his apostles, and hath cōtynued styll in the churche. By the seconde, we maye vnderstande, that a true faythe, or doctryne, of the churche is that onelye, whiche vniuersallye, in all countryes hath ben taught, & beleued. By ỳ thyrde we ought to learne, that a true doctryne, or faith of the church, doth always agree, and is alwaies one Nowe those three thinges wel noted, may instruct and teach any Christian man, to knowe the catholyke churche, whiche euer synce the Apostles tyme and in all countryes, with one consent (in al things concerning our faith) hath shewed her selfe the worthy spouse of Chryst. Contrary wise, falle doctryne and heresye, euer hath doone, and shall doo to the worldes ende, **lately arise, & lurk in priuate corners & neuer agree with it selfe.** which thynges I myghte easely at large proue, and open to you by playne and manifest demonstratiō. But because in the next homelie, I intende to speake of the auctho

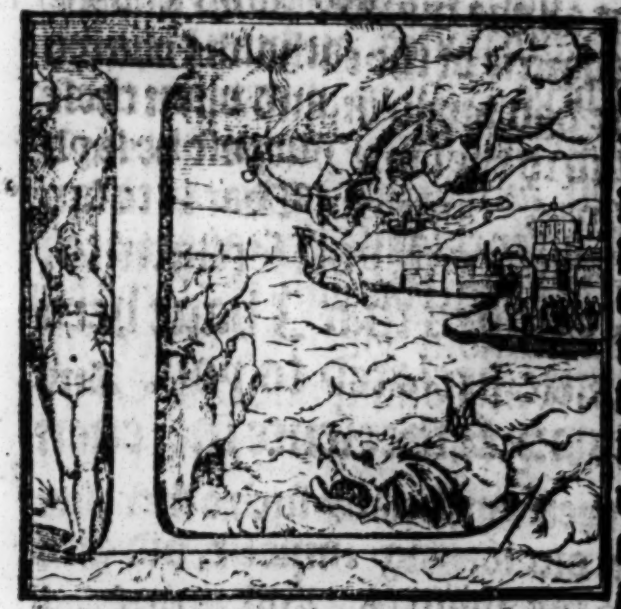
ritie

rtie of the churche, and also of the commoditie, and profite that we haue by the same, here I will make an ende, beseechyng al you (good and godly people) to geue your bodyes, and soules, an humble & holy sacrifyce to almyghtye God, prayinge euermore that we maye be altogether lyuely members, of our sauioure Jesus Chryst, and of hys catholike church here vpon earth, and after this life partakers of the ioyfull kyngdome of heauen, through the same our Lorde Jesus Chryst, to whom with the father, and the holy ghost, be all honour and glory world without ende.

Amen. Roma. 12.

H Pendilton *sacræ theologiæ professoris*

An homely, of the auctho̅itie of the chur-che declaryng what commoditie and pro̅fyt we haue thereby.



Lykewise, as in the laſt homelye, it was declared to you (good chriſten people) what the church is, and how it maye be knowen ſoo nowe ye ſhall learne, the auctho-ritie of the ſame ca-tholike church, and the commoditie, o̅r pro̅fyt that enſueth to vs all, beyng members of the ſame churche. Fyrſte, whan our ſauioure Jeſus Chryſt, did ſend forth the twelue apoſtles to preach, who were, and are, the cheiſe, and principal pyllers of this catholyke church, he dyd geue to them great power, and auctho̅itie, as ſaynt Mathew beareth wytnes, ſaying: Jeſus, dyd call together the twelue diſciples, and gaue to them power ouer vncleane ſpirites that they ſhould caſt them out, and ſhoulde heale al maner of diſ-eaſes, and infirmities. And ſundry tymes we do rede in the holy Goſpell, that our Sauiour Chryſt doth ſpeke to his Apoſtles, after this maner. *Qui uos audit, me audit, & qui uos ſpernit me ſpernit.* That is to ſay.

Math. 10

He

He that heareth you, hereth me and he that Luc. 10.
dispiseth you, doth dispise me. Meanyng, and
wyllyng thereby, that all the worlde shoulde knowe
and confesse, the auctoritie of the catholike church
which Christ him selfe dyd buyld in, and vpon these
hys holy Apostles. And to the same purpose he sayd
to the. *Iam non dicam vos seruos, sed amicos &c.* That is to sai. Iohn. 15.
Nowe I wyll no more call you seruaunts,
but frendes, for al thinges that I haue herd
of my father, I haue declared to you. And
agayne he sayeth, As my father sente me, euen
so I send you. By these, and many such other pla- Iohn. 20.
ces, we maye see, that our louyng sauiour, did giue
greate auctoritie to his apostles. But nowe it is
expedient, and nedefull, to declare, in what speyall
poyntes this auctoritie doth consist, and that the
same auctoritie was not onely geuen to the Apo-
stles of Christ, but also to theyr successoures, in the
catholyke churche, euer to endure. Which auctho- *The chur-*
ritie, though it be greate, and manyfolde, yet these *che hath*
are the chefest partes thereof, that hereafter doo fo- *true sense*
lowe. Fyrste, almyghtye God, hath geuen power, *of the scri-*
and auctoritie, to the catholike church, to haue the *pture and*
true sense, and vnderstandyng, of the holy Scryp- *is iudge*
ture, yea, and to approue also, or reproue al writing *thereof.*
as Scripture, or no Scripture. Whiche thynge,
good christen people, you may well vnderstande to
be moost true, yf ye call to remembraunce, who is ỹ
guyde, and gouernour of the church, that is to wit.
the holy Ghost, as Christ dyd promyse, saying.

Ego rogabo patrem et alium paraclitum dabit vobis, vt maneat vobiscum
in eternum, that is to saye, I wyll aske my father,
Iohn. 14. and he wyll gyue to you an other comforter,
that he maye a byde with you for euer. And
after that our lorde and sauiour had ryssen frō death,
he dyd breathe vpon hys Apostles, and sayde Accipite
Iohn 20. spiritum sanctum Take you the holy ghost and also,
after hys ascention into heauen, accordynge to hys
merciful promise he did send downe the holy Ghost
vpon his Apostles, as sayncte Luke writeth. Nowe
Actes. ü. that the holy ghoste was not geuen to the Apostles
onely, but also to the catholyke churche, to the worldes
ende, it is manifest: forasmuche as Chryste dyd
promyse the comforter, vt maneat vobiscum in eternum. That
he should abyde (sayeth he) With you for euer.
Nowe we are moost certayne, that the Apostles of
Iohn. 14 Chryste dyd suffer deathe, for the faythe of Chryste,
and that within fewe yeres, after they thus had re-
ceyued the holy ghoste. Neuertheles, Christ sending
furthe hys Apostles to preache, and baptyze, sayd to
thē: Ecce ego vobiscū sum omnibus diebus vsque ad cōsummationē seculi
That is, Behold, I am with you at al tymes
Math 28. euen to the ende of the worlde. Wherefore we
maye playnly see, that the holy ghoste beyng promi-
sed to the Apostles, to abide for euer, and to the very
ende of the world, was promised and giuen to them
and to their successours in ỹ churche, where he doth
and shal abide for euer. Now forasmuche, as the ho-
lye ghoste is the gouernour and ruler of the catho-
lyke churche, we ought there onely, and in no other

corner

corner, to serche the true understandynge, and discernynge of the scryptures. And for thys cause, the auncient fathers (were they neuer so godly, & so well learned) yet wolde they neuer presume vpon theyr owne iudgements, but euer referred them selues, to the vnderstandyng, and interpretation of the catholyke churche before them. Therfore the godly lerned and ancient father Ireneus, wrytyng agaynst schismaticall here syes, sayeth thus Quid enim si qui de aliqua modica, questione disceptatio esset, nonne oporteret, in antiquissimas recurrere, Ecclesias &c. that is to saye, but what and yf there were contention concerning some smal question, were it not necessarye to returne to the moost auncient churches: and immediatly after he sayeth: Quid autem si neq; apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis quam tradiderunt bijs, quibus committebant Ecclesias? What (sayeth thys holye father) yf the Apostles had lefte to vs no scripture at all, had it not bene necessarye to folowe the order of that tradytion, whyche they delyuered to those, to whome they dyd bequethe the churche? Alas (good people) how farre are many in these dayes gone from thys olde, and auncient rule? this blessed martir, here exhorteth or, rather commaundeth, that yf any smal dyscorde, (thoughe it be in a matter of lytle importaunce) doo chaunce, that we wolde not, accordyng to our fantasy, iudge therein, but though we haue no scripture for the same, yet (sayeth he) we ought to folowe, keye Ireneum li 3. cap 4

and obserue the tradition of the auncient churches
nowere as in these late dayes, the impudent proce-
dors haue taught the rely people, that euery man
should and maye be a iudge of controuersyes, and
that we oughte to obserue no tradition, nor ceremo
nye, other than we fynde in the holye scripture. Of
such, the same holy Ireneus dooeth speake thus, af-
ter many other notable lessons to the same purpose
Omnes autem hij decidunt a veritate, et heresici quidem alienum ignem
offerentes ad altare dei, id est, alienas doctrinas, a celesti igne conburens
tur. &c. All these (sayeth he) doo fal from the tru-
eth: and the heretykes truelye, bryngynge
straung fyre to the aulter of God, that is to
saye, straung doctrine, shaloe brent with the
heuenly fyre. With such lyke threatnynges in the
same place, to those that disobey ỳ auctoritie of ỳ
churche. Lykewyse saynct Augustyne speakyng of
the baptysme of chyldren, and how that sacrament
can profyt them, seyng many die before they know
the effecte of the same, affyrmeth, that the faythe of
those that bryng the chylde to christenynge, shall
profyte the chylde that is brought, but for his proba
cion, he bryngeth thus. Hoc commendat ecclesie saluberrima au
thoritas. This thing the mooste holsome auc-
thoritie of the churche doethe commende.
And euen wyth lyke reuerence, the same saint Au-
gustyne, dooth many tymes submytte all hys iudg-
ments, and workes to the catholyke churche. And
fynally to declare hys iudgemene concernynge the
auctoritie of the catholyke church. He sayeth thus

Ireneus. Libr 4. Cap. 43.

Auguſt de li, arb lib, 3 Cap 23.

Epiſt, 7 In proemi o Li 3, De Tri.

Ego

Ego vero Euangelio non crederem, nisi me catholicæ Ecclesiæ commoueret authoritas. That is to saye I truly, I would not beleue the Gospel, unles that the auctheritie of the catholyke churche did moue me thereto. August. contra ep Manich. Capi. 3.

And we ought here to consider, that after the ascension of our sauiour Christe, for the space of certayne yeares, there was no gospell at all wrytten: but all thynges, concernyng the faythfull christians, were rulyd, and gouerned by the disciples of Christ, beyng than the heades of the church. Afterward, we rede that dyuers of the dyscyples of Chryste, dyd wryght Gospelles: as saynct Bartylmew, Nicodemus, and an other Gospel was called Euangelium Nazarenorum But the auctheritie of the church, did onely admitt those fower euangelistes: which now the whole churche doth retayne, Whyche thing myght well seme marueilouse, seynge that bothe sayncte Bartylmew, and Nicodemus, were present, and dyd see the woorkes of Chryst, and also dyd here hys doctryne, where as sainct Luke dyd learne hys gospel of sayncte Paule, and other, and so I dewyse dyd S. Marke but hereby it doeth moost playnly appere, that the catholike churche onely hath thys hye auctheritie, to discerne scriptures, and that scriptures allowed by ỹ church should not be refused of any particulare persons.

Nowe therfore, seynge that the catholyke churche, bothe hath deliuered, to vs the scrypture, and in all ages and times, hath be taken of al Godly lerned men, for the true iudge therof. I exhort, and beseche all you (good christen people) that in all doutes, opinions, and controuersies, ye would resort to ỹ holy

churche,

churche, and there learne what the (auncient holyke
churche) hath beleued, and taught, from time to time
concerninge doutes, or controuersies, and yf wyth
holy and meke hartes ye wyll so doo, surely the ho
ly ghoste wyll instructe you, he wyll comforte you,
and he wyll leade you into al trueth. But yf in such
case, ye will fly from the catholyke church, & al is cou
sell of your selues, or of any that doth swarue from
the sayde churche, than for so much as the holy goste
is not your gyde, you shall fall from ignoraunce to
errour, and from doutyng, and dysputing, to plaine
herely, and so from one, to another, to the vtter con
fusion, of both body and soule. Yet besides this great
authoritie of the churche, whereof you haue heard
there is an other gyuen by God, of moost hye excel-
lencye, that is, power to forgiue, and pardon the pe
nitent synner, and to punyshe, and correct, the obsti
nate or frowarde synner, which power and aucthe
ritie, as it was figured in the preesthode of the olde
lawe, as in Iudgyng of leprose persones, and in pu-
nyshyng to death, those that did not obey the preeste
euē so is it giuen by our sauiour Christ in very dede
in the gospell, to his Apostles, and to all theyr succes
soures. For after that oure sauiour had ryssen from
death, he came amonges hys Apostles and breathed
vpon them and sayde. *Accipite spiritum sanctum, quorum dimi*
seritis peccata, dimittuntur eis, et quorum retinueritis, retenta sunt.
(That is) take you the holy ghost, whose sin-
nes you shall forgyue, they are forgyuen to
them, and whose synnes you doo retayne,
they

An other authoritie of the church

Leuit. 13.

Deut. 17.

Iohn. 20.

they are retayned, and the auctorite by them
wordes geuen by Christ, though some doth to doe
concerne, and for as moughte, yet Cirill hereof
deth geue vs ase to merueyle, that Christ should geue
suche power, for he sayeth, Certe absurdum nimis est, prorsus
nimis posse ab illis, qui spiritum sanctum infusum habebant
(sayeth he) it is no absurdyte, synnes are for-
geuē by the which haue the holy ghost in the.
Howebeit you wyll marke that not the preste onely,
but also the holy Ghost doth woorke in remittynge
and pardonyng synnes, thau I trust you wyll see, I
graunte, this auctoritie of Christes catholike chur-
che, which thyng euery christen man bothe confesse
dayly in his crede, saying not onely I beleue the ho-
ly catholyke churche, the communyon of saynctes,
but addyth also, the remissyon of synnes, to be in the
same catholyke church. Doo not we rede that saynt
Paule dyd vse this auctoritie, whan he did excom-
munycate Hymeneus and Alexander? dyd not the
holye Bysshoppe saynt Ambrose, vse this auctoritie
in euery poynte, vpon the emperoure Theodosius,
which holy bysshoppe perceyuynge the Emperoure
had greuously offended, dyd not spare to excom-
municate hym; yea and though he offered hym self
obedyentlye to be receyued, yet was it after longe
penaunce, that he was absolued, this holy bysshoppe
dyd vse the auctoritie giuen to hym by God, & this
christen emperoure knowing the same, did with al
humilitie obey. Yet the bishopes and prestes in time
past, and also the laytee, had learned and practised
they

Cirill in
Iohn Libe
12 cap 20

i Timo. 1.

Theodori
Liber. 5.
hist Eccle
capit. 18

theyr duetyes and vocations, by this example, lyke-
ly the churche of Christ, shoulde not haue come to
suche great disorder as we see, neyther shoulde vyce
and wyckednes, so freely haue bene vsed, but bicause
this matter, is largely and learnedly, set forth in the
sacramēt of penance, I will cease to speke any more
hereof, and nowe it remayneth to declare, what cō-
moditie and profytte we haue by thys catholyke
churche, our lord and mayster christe in the gospell
of sayne Jhon, doeth compare hym selfe to the vine
Iohn. 15. tree, and all vs to the braunches and sayeth, *Manete in me, et ego in vobis* **Abide you in me,** (that is to saye,
in the fayth of my churche) **And I will abyde
in you.** Oh merciful Lorde, what comfort, and cō-
moditie is this, for a christen man, to haue Christ to
abyde w̄ him: And farther he saeth. **If you abide
in me, & my Words abide in you, aske what
you will, & it shalbe granted to you.** Here are
we sure, yf we abyde in christes catholike church &
embrace the fayth, and doctrine thereof, both christ
hym selfe by grace, will abyde in vs, and also oure
prayers, shall euermore be heard. And without al
doute, ther is no abidyng in Christ, vnles we abide
in the vnytie of his catholyke churche. For as sayne
Cipriāus de simpli. prelat. Cipryan sayeth. *Non potest habere deum patrem qui non habet ecclesiam matrem.* **He cannot haue God hys father
& knoweth not the church to be his mother.**
But a child of God, knoing y church to be hys mo-
ther, & lying in the bosome thereof, may be sure that
Gene. 18 Christ the spouse of the churche, will neuer forgette

his

hys nedefull remedies. And as no lyuely creature, was saued from death, but suche onelye as were in the arcke of Noe, so is there none saued from dampnatyon, but those that are in the vnyte of Christes churche. And therefore, to gyue vs warnynge, the holye doctoure Saincte Augustyne, speaketh in thys maner moost playnely. Gen, 7.8

August. epist. 152

Quisquis ergo ab hac catholica ecclesia fuerit seperatus quātūlibet laudabiliter se uiuere existimet, hoc solo scelere quod a Christi Vnitate disiunctus est nō habebit uitā, sed ira dei manet super eū. that is in english

Whosoeuer therfore shal be seperatid frō this catholike church, although he think him self to liue neuer so worthely, yet for thys onelye crime ỹ he is seperated frō ỹ vnity of Christ, he shal not haue life, but ỹ Wrath of god abideth vpon hym. But what nede is it, to allege saincte Augustine, or any other aūcient father herein, seing almyghty God by hys prophet Esay, hath, set furthe to vs a lytle picture of hys church, vnder the name of a vyneyarde, and the house of Israell? Esai .5.

There maye we see, that thynge that we by experience doo knowe. For almyghty God, in that parable declareth by hys Prophete, howe muche he had doone for the house of Israell, a figure of Christes churche, in that he had plāted to them in a batsome, and frutful cuntrey, and had giuen to them good gouernoures, and orders, wherein they myghte haue lyued, and pleased hym, but forasmuche as they dyd wylfullye breake the lawes of God, & his ordinaunce, he therat ned them saying: Auferam sepem eius, et erit in direptionem etc.

I wyll (sayeth oure Lorde) take awaye the hedge of my vineyarde, that it may perysshe. Euen so hathe oure sauioure Christe dealed with vs, ỳ people of his church. For where as by his precious deathe and passion, he dyd purchase vs, and lefte vs in the custodye of his catholyke church, as is before sayde, leauynge also to vs, lawes to obserue, and sacramentes wherewith we should be preserued. And we naughty people, haue dyspysed all his most godly, and holsome decres, and ordynaunces, he hath of hys iustyce, and accordynge to hys promyse, euen in oure tyme punished vs: and hath suffred the wycked to plucke downe the pale or hedge of his vyneyard: I meane all good order, as well in the churche, as in the common wealthe, and that for the space of many yeares paste. Nowe here chrysten people thoughe you doo not consyder the plage of sundrye synnes, that hathe in thys late stysme, possessed many mens soules, yet doo not dyssemble, nor forgette the myserye, that we all haue suffered outewardelye, synce we were separate from the churche of Christ: alas, what Christen bloude wythin this Realme, euen by our owne countreimen, hath bene shed? Oh Lorde, how many poore wydowes wythout comforte haue bene lefte? Howe many fatherlesse children without succoure? I leaue here to speake, of the vnshameles breakynge of the deade mennes testamentes, and theyr moofte godly intentes, & ordinaunces: Abbais, are poulled downe: Collegis, and Chantrees are ouerthrowen: churches are robbed, and poore Christ, (that is to saye,) the hungry and nedefull people, famishe

myshe, and crye oute therefore. Al these surely, wyth many mo, haue come vpon vs, because we haue bene oute of the house of God. Wherefore, in the name of our Lorde Jesus Christe, let vs all togither lament, and be sory for oure goynge astraye, let vs com, and fal downe before God oure father, and confesse our transgression, and humblye desyre, that we maye be receyued into hys house, whyche is the churche, thoughe we shoulde all the dayes of oure lyues, be but hyrelynges. *Quia melior est dies vnus in atrijs tuis super millia.* Luc. 15. Psal. 83

One daye (Oh Lorde) is better spente in thy house, than a thousande otherwyse.

Fynallye yf we contynew obedyente chyldren, in the bosome of our mother, the holy churche: we shall be fedde wyth lyuely faythe, oute of whyche wyll sprynge in vs, muche holynesse of lyfe, and quietnes of conscience: and yf at any tyme throughe our frailnes, we hapen to fall, we haue readye, to rayse vs vpagayne, the holye Sacramentes: throughe the comfortable helpe whereof, we be made stronge: and so daye by daye more able to procede in al kynde of vertue: and thus hauynge vpon earthe oure mother, the holye churche, which is the spouse of Jesus Christe the Sonne of God, we maye be bolde to call vpon GOD our father: and be assured, that he wyl heare vs, as hys dearebeloued chyldren, and gyue vs the inheritaunce of heauen, whyche is prepared for vs, through our sauiour Jesus Christe. To whõe wyth the father, and ỳ holy ghost, be honour, prayse and glory, world without ende. Amen.

H Pendilton sacræ theologiæ professoris.

An homelye of the Primacy, or supreame power, of the highest gouernor of the militant Church.

AS in euery natu
rall, and polytyke
body, so in the chur-
che militãt, (whyche
is a mistical body)
superiorities, and in-
feriorities, must nedes
be amõgest ỳ m m-
bers thereof, or ells
it cannot endure.
And for thys cause
specially, our Sa-
uiour Chryste, when he was here conuersaunte, on
the Earth, dyd, hymselfe, appoynte hys Apostles, &
Disciples, and there successours, to haue the ouer-
syght, cure, and hygh gouernement of hys church, to
the worldes edde. And to the intente, that no man
Iohn .13. should contempne theyr auctority, he dothe saye in
the thyrtenth of Saynt Jhon, Amen, Amen, Dico vobis,
*quis accipit si quem misero, me accipit. Qui autem me accipit, accipit eum
qui me misit.* That is to say. Uerely, Uerely, I saye
vnto you, Who that receyueth hym whome
I sende, receyueth me. And he that receiueth
me, receyueth hym that sent me. And in the
Luc. 10. tenth of Luke he sath, *Qui uos audit me audit & qui uos sper-
nit, me spernit. Qui autem me spernit, spernit eum qui misit me.*

That

That is to saye: He that heareth you heareth me, and he that dispiseth you, dispiseth mee and he that dispiseth me, dyspiseth hym that sent me. Of the Apostles also and theyr successours and of theyr charge ouer Christes flocke, doth Saynt Paule speake, in the fourthe chapiter to the Ephesyans, saying. Ephes. 4

Ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem pastores, et doctores, ad consummationem sanctorum, in opus ministerū, in edificationem Corporis Christi, donec occurramus omnes in unitatem fidei, & agnitionis filii dei, in uirum perfectum, in mensuram etatis plenitudinis Christi, ut iam non simus paruuli fluctuantes, neq; circumferamur omni uento doctrine, in nequitia hominum, in astutia ad circumuentionem erroris. That is to saye:

He (meanyng Chryste) hath gyuen or appointed some to be Apostles, some, Prophets some Euangelistes, some pastores, and teachers, to the perfytynge, or consummating, of the holyons, to doo the Worke of the mynistery, to edyfye the body of Chryst, vntyll We all come together, in one vnitie of fayth, and knowledge of the soune of God, vnto the estate of a perfecte man, after ỹ measure of the age of the fulnes of Chryst, that from henceforth, We should not be as babes, Wauering, neyther should We be caryed aboute With euery blaste of doctryne, in the Wickednes of men, in the Wylynes of them, Who go aboute

aboute to decepue vs.

Thys place of Saynt Paule moſt playnelye ſetteth before our eyes, the aucthority, and gouernemēt whyche our ſauiour hath apoynted, to contynue to the ende of the worlde, in his churche, and howe the Apoſtles, Prophetes, Euangeliſtes, Preachers, and teachers, are giuen of Chryſt, to hys pleple, to gouerne them. And therewyth al Saynt Paule, in the ſayde place, ſheweth to what ende, ſuche gouernement, and authoritie is inſtituted, it is to wytte, for the ſpiritual edifieng of the hole body, in the fayth, & for the defenſe of the hole bodye, from the poyſon of hereſye. And in dede no one thing can ſo muche ſuppreſſe hereſye, as yf the Authoritie, and gouernment Eccleſiaſticall, be accordyngly therevnto eſtemed, & obeyed, as witneſſeth Saynte Ciprian, the bleſſed Martyr, in hys fyrſt boke, and thyrd Epyſtle ſaieng.

Ciprian, Lib. i. epiſtle, 3

Neq; aliunde bereſes obortæ ſunt, aut natæ ſunt ſciſmata, q̄ inde, quod ſacerdoti dei non obtemperatur. Nec unus in eccleſia ad tempus ſacerdos, & ad tempus iudex, uice Chriſti cogitatur, cui ſi ſnecundum magiſteria diuina obtemperaret fraternitas uniuerſa, nemo aduerſus ſacerdotem collegia quicq̄ moueret. That is to saye: Neyther other where, or by othere meanes, are hereſies ſpronge vp, and ſciſmes ryſen, than hereof, yͤ obedience is not gyuen to the preiſte of God. Nor one is conſydered, or thought to be in yͤ churche, for the tyme, the preiſt, and for the time the iudge, in Chriſtes ſtede, vnto which one, yf the hole fraternitie dyd (according to the heauenly commaundements) obeye, no mau

man woulde stirre, or moue anye thynge
againste the Colleges or cõpanies of preistes.
Hereby you may perceyue, that sayut Cyprians cõ-
clusion, or iudgemẽt is, that the gouernment Eccle-
siasticall, and especially of one, to be taken, and re-
puted as Christes vicar, is the best meane, to let and
suppresse heresies, and that such one gouernor, is to
be obeyed, of all chrysten people, which thynge may
be proued very playnely, and euidently, by the holye
scriptures them selues. For the scryptures doo wit-
nesse, that our sauyour appoynted S. Peter, to thys
hygh rowme, and charge, ouer his hole flocke, and
no one of the Apostles els. In the. xxi. of S. John
it is wrytten, howe, oure sauiour, after his resurrec-
tion, appearing at ỳ sea of Tiberias, to certen of hys
Apostles, amongest whome was Peter, dyd fyrste
take breade, and fyshe, and gaue vnto them, And
when they had refreshed them selues, he sayde vnto
Peter. *Simon Iohannes diligis me plus hijs? Dicit ei, Etiam domine tu*
scis, quia amore. Dicit ei. Pasce agnos meos Dicit ei iterum, Simon Ioannis
diligis me? Ait illi. Etiam domine tu scis quia amo te Dicit ei Pasce agnos
meos Dicit ei tertio. Simon Ioannes amas me? Contristatus est Petrus, qui
a dixit ei tertio, amas me? & dixit ei. Domine tu omnia nosti, tu scis, quia
amo te. Dicit ei, Pasce oues meas, That is to saye: Symon
the sonne of Joannes, doeste thou loue me
more then these do? He answered vnto him,
Yea Lorde, thou knowest that I loue thee.
He sayde vnto him. Fede my lambes. Then
he spake to hym agayne, and sayde, Simon
the sonne of Joannes, doeste thou loue me?

Iohn. 21.

he

he aunſwered: yea Lorde, thou knoweſte that I loue thee. He layde vnto hym againe Feede my lambes. Then ſpake he vnto him the third tyme, and layde: Symon the ſonne of Joannes, doeſt thou loue me? Peter was ſorie, becauſe Chriſt layd vnto him now the thyrde tyme, doeſt thou loue me, and he aunſwered and layde: Lorde thou knoweſte all thinges, thou knowest that I loue thee. He layde vnto him feede my ſhepe. Thys proceſſe of Scripture, hath in it, many circumſtaunces to be noted. The fyrſt is, that (other Apoſtles beynge than preſent, and amongeſt them, euē he of whom Chryſt did euē make very much of, that is to ſay, S. John) yet our Sauiour Chriſt, dyd dyrecte his ſpeach, and talke, but to Peter onelye, ſygnifyenge the matter, wherof he dyd ſpeake, to appertayne to Peter chiefelye, and pryncipallye, and not in ſo ſpeciall a ſorte, to anye one of the apoſtles elſ. Another, and ſeconde circumſtaunce to be here conſidered, is that oure ſauioure, dyd aſke Peter mooſt earneſtly, whether he loued him, more than did the other apoſtles. And the thyrde cyrcumſtaunce is, in that Chryſte dyd commytte both hys lambes, and his ſhepe, vnto hym. Theſe cyrcumſtaunce (I ſaye) and other ſuche lyke, well conſidered, doo conuince, and clearelye proue, that the hygbe charge, ouere all the church militant, was eſpecially committed to Peter.

And

Yf our sauiour Chryst had not intended to giue vn-
to Peter a speciall authoritie, aboue the rest, what
nede was there to speake this, seuerallye, vnto
Peter, seing he had spoken it generallye to them all
before. And what thing ment he els, when, in ỳ pre-
sence of all the twelue, he promised to giue vnto Pe-
ter the keyes of the kingdome of heauē. saynge a spe-
ciall priuiledge or prerogatiue to Peter: Our saui- Actes. i.
our through his heauenly wisedome, perceyuynge,
that it is most necessarye, one to be ouer a hole mul-
titude, specially being a multitude congregated of
so infinite a number of people, and of so sondry nati-
ons, as is the catholyke churche, dyd appoynte S.
Peter, to that office, and Peter hauinge receyued
such charge at chrystes handes, did incontinently
practyse and exercyse the same, and al the rest of the
Apostles dyd geue place vnto him. And therfore in
the first of the Actes it is wrytten, howe that after Actes. 2.
Chrystes ascension, incontinently S. Peter rose vp
in the myddest of the faithfull, and moued them to
goo to the election of one, that should succede in Ju
das rowme, with office he vndoutedlye woulde
not haue takē vpon him, but that our sauiour Chryst
had Authorised him in such sorte, as is before decla-
red. In the .ii. of the Actes it is wrytten howe that Actes. 3.
in the presence of all the Apostles, S. Peter tooke
vpon him to speake in all their names to the people
on whitsonday in the mourning, streight after that
they had receyued the holy Ghoste, in the lykenes
of cloue tunges: In the third of ỳ Actes, it is writtē,
how ỳ S. Peter healed a lame mā, which was lame

hys mothers wombe, and that whē the people wōdred at so straunge a myracle, the sayd Peter made an oration vnto them.

Acte. 4, 5 9. In the fourth of the Actes, and in the fyfte, and syxt there is the lyke, and in manye other places of the same booke. All whyche places of scripture oughte to perswade euery godly harte, to thynke that oure sauiour did giue vnto sainct Peter, that auctho̅rite aboue all the rest of the Apostles, vpon hys hoole church, for an vnytie, and good order, to be kept in the same. And yet for your better contentatiō here in, you shall here the authorities of the auncient fathers in thys behalfe.

Origenes Origine, a greeke wryter, whyche was wythin two hundred yeares after Chryst, in hys exposition made vpon the. vi. Chapter of S. Paules epistle, to the Romaynes, wryteth thus. *Petro cum summa rerū de pascendis ouibus traderetur, et super ipsū tanq̄ super terram fundaretur ecclesia, nullius confessio uirtutis alterius, nisi charitatis exigitur,* That is to say: **When the hyghest authoritie, or feedinge of chrystes sheepe, Was omitted vnto Peter, and the churche Was builded vpō hym, as vpon a sure grounde, ther Was requyred or exacted of hym, the profession of none other vertue saue onely of charitie.**

Ciprian. The blessed martyr, saynt Cyprian, in many places, affyrmeth the same. and amongest other, in his epystle wrytten: *Ad inbalanum* sayeth, *Manifestum est, vbi. et per quos, remissio peccatorum dari possit, Nam dominus primum petro super quem edificauit ecclesiam suam, et vnde unitatis origenē institute, et*

ostendit

oſtendit, poteſtatem iſtam dedit? That is to ſay, It is manyfeſt where, and by whome, remiſſion of ſynnes maye be gyuen, for oure Lord fyrſte vnto Peter (vpon whome he buylded hys churche, and from whome he dyd ordeyne. and theWe, the begynninge of the vnitie, to procede) dyd giue that poWer, or authoritie. And in the ſame Epyſtle, (within a whyle after) he ſayeth. Eccleſiam, que una eſt, fundauit ſuper unum, That is to ſay, He dyd founde his chuche, Which is but one, vpon one.

Sainct Baſyl, in his boke againſt Tauonius, wryteth thus. Baſilius. Per hanc uocem intelligimus Ionæ filiũ, qui fuit ex Bethſaida, Andreæ fratrem, qui ex piſcatore, in Apoſtolatus miniſteriũ uocatis eſt Qui quoniam fide, preſtabat eccleſiæ in ſe ædificationem ſuſcepit. That is to ſay, by this voice, We vnderſtãd the ſonne of Jonas, Which Was of Bethſaida, the brother of AndreWe, Which ſon of Jonas Was called from a fyſher, to the miniſterye of the Apoſtleſhyp, and bycauſe he excelled in faith he had the church buylded vpon hym. Ambroſi.

Saint Ambroſe in his fourth ſermon ſayeth.

Petrus deniq; pro ſoliditate deuotionis, eccleſiarũ petra dicitur, ſicut ait dominus. Tu es petrus, et ſuper hanc petram ædificabo eccleſiam meam Petra enim dicitur, quod primus in nationibus fidei fundamenta poſuerit tanquã ſaxum immobile, totius operis Chriſtiani compagem molemq; cõtineat (That is to ſay) Fynallye, or for a concluſion, Peter, for the ſoundenes, or ſubſtãcialnes

nes of his deuotion, is called the rocke of the churches, as our Lorde sayeth. Thou arte Peter, or of a rocke, & vpon this rocke will I builde my churche. In dede he is called a rocke bicause he was the fyrst that dyd laye the foundation of faith amongest the gentiles, & as a stone, or a rocke, that cannot be moued, he doeth conteine or kepe, the frame and weight of the hole christen woorke.

Augustinus

S. Augustyne hath the lyke in his syxe & twenty sermon, *de sanctis*, and in his xvi. sermon *de tempore*, but moost notably in his, 124. sermon *de tempore* wher he maketh a large processe of sainct Peter, & emõgest other thinges, speaking of Peters denial of his maister, he writeth thus of hym, *Totius corporis morbum in ipso capite curat ecclesie, et in ipso vertice componit membrorum omnũ sanitatem.* That is to say. He (meanyng Chryste) doeth cure in the very heade of the church (mening Peter) the dysease, of the hole bodye, & in the very crowne, or top of the head, he frameth the healthe of all the members. Here ommyttynge infynite, other authorities of the auncient fathers, touchyng the primacye, or hyghest anthoritie ecclesiastical, to haue bene geuen vnto sainct Peter of our sauiour Chryst himselfe, I exhorte you in consideratiõ, partely of these testimonyes, some wherof are taken out of the very scrypture, some out of the auncient and famous doctours of the churche, and

partlye

partly, and moost especially, in consyderation of the cõsent of the hole catholike churche herin, nothing to dout in thys matter, but that ỹ holy Apostle S. Peter was Christes vicar on earthe, and had hyghet, and more authoritie generall, then anye one of the Apostles els, and that the special purpose, why that Christ would haue such authoritie to be in one mã, was, & is, for the preseruatiõ of vnitie in his church, whyche church, is but one, and thus much for this time, shal now suffice you. In the next homely, you shal here further of thys matter.

Io. Harpesfelde, sacræ theologiæ professoris, et Archidiaconi London.

Actes.8.

IT is wrytten in the.viii. chapter of the actes, how Simon Magus, dyd offer vnto Saynte Peter money to gyue hym power, that on whome soeuer he shoulde laye hys handes, the same parson myght therby, receiue the holy Ghost. But being for this his most wycked request greuously reproued, and fearyng withal, to contynue any lōger, in those parties, that is to say, in Samaria, so nighe thappostles, he the sayde Symon Magus fled to Rome, and there by hys enchaūtementes, dyd greatlye delude the people, as Iustynus the martyr, a verye auncient writer, in hys second Apologie, directed, or sent, to the Emperoure Antonius, doth playnely testifye: Ireneus also in his fyrst boke *Contra hereses*, doth recorde the same. And the said Simon Magus, did so delude & blind the people, that they did esteme him for a God, and dyd set vp his image, in the Citye, with this inscription. *Simoni de sancto*, That is to say. **To Simon the holy God.** But it was not longe, after those

Iustinus Martir,

Ireneus,

pranckes

[illegible] Simon Magus, thus reducing [illegible] inhabytātes ther, but God sent his great apostle saynct Peter thyther, (that is to say, to Rome) who both did confounde the sayd Simon Magus, and dyd also conuert a great number of the people there vnto the fayth of Chryste, as is at large, set fourthe in the xviii. chapiter and second booke of Eusebius, Ecclesiasticall hystorye. Nowe this Apostle saynct Peter, by the will and prouidence of God, beynge brought to Rome, did there continue, bishop of that Sea, xxv. yeares, and ther also did suffer a glorious martyrdome, in the last yeare of the reygne of cruel Nero Themperoure. Whyche thynges Saynct Hierome in the verye beggynnynge of hys worke, De Ecclesiasticis scriptoribus doth wytnes in thys maner.

Historia Ecclesiastica. Eusebii.

Hieronimus

Simon Peter the sonne of Joannis, of the prouince of Galile, and of ỹ towne of Bethsaida, the brother of Andrewe the Apostle after his bysshopricke in Antioch, and after hys preching in Pōtus, Galacia Cappadocia, Asia, and Bethinia to the Jewes which were dysperced abrode in sondry contries, came to Rome, to ouerthrowe Simon Magus, and ther did kepe his sea, fyue and twenty yeres, vntil the last yere, (it is to wyt, the xiiii. yere) of the reigne of Nero, by whom he was crucified, and so crowned with a crowne of martirdome, his heade being turned downe to the grounde,

and his feete vpwarde, because he layde, or accompted hym selfe vnworthy, to be crucifyed in suche forme and maner, as hys mayster Christ was.

Ambros. S. Ambrose in his lxx. sermō speakyng of ỳ martyrdome of sayntPeter, and sayntPaule, at Rome, saieth thus. I thinke it not done, without a great cause, that in one day, in one place, vnder one persecutoure, they bothe dyd suffer. In one daye, for that they would come to Christ together. In one place, that neither of them both, shoulde be destitute of Rome, and vnder one persecutoure, that like cruelties shuld slaye them both. The day was for their merite, the place for theyr glory, the persecutor, for theyr vertue. And in what place I praye you dyd they suffer in a cytye Rome? Euen in Rome, which is the heade, and cheyfe cytye, of the worlde, to the intente that where the heade of superstition was, ther would rest the head of holynes, and where the prynces of the heathen did dwel, ther the princes of the churche shoulde lye.

Thus sayeth sayntAmbrose, wherevnto agreeth Egesippus, an auncient wryter, in his thyrd booke, of the distruction of Hierusalem, and likewyse Dionisius the bysshop of Corynth, and Caius also which lyued

Egesippus
Dionisius Corinthi.

in the dayes of Zepherinus the Bysshop of Rome, as more at large appeareth in the .vi. Chapyter of the fore sayde seconde booke of Eusebius, Ecclesiastical hystory. Now that we haue in the homely going vpp before this declared, that our sauyour dyd appointe Sayncte Peter to a greater, and hygher offyce then he dyd any other of his Apostles, and haue in this homely intreated of the abode of sayncte Peter and martyrdome at Rome, we wyll consequentlye proue, that the Bysshoppes of Rome, haue alwayes in the catholyke church, bene estemed, iudged, and taken, for sayncte Peters successours, euen in that his speciall, and hygbest offyce, and that tal, iim, and the by the wyll of God, doeth appertayne the gouernement of Chyst es hole flocke, on earth. And fyrst I wyll begyne wyth the auncyente Authoure Ireneus, who in the thyrde Chapiter of his thirde booke agaynst hereses, doeth say, that the church of Rome is the greatest, the eldest, and the best knowen, of all churches, and that it was foũded, by the most glorious Apostles, Peter, and Paule. & that throughe the succession of the bysshops of Rome, frō sainct Peter, vntyll hys tyme, the truth was deryued, from hãde to hãde, & that it myght ther easely be found and had. And herevpon he sayeth further these wordes. *Ad hanc enim ecclesiam propter potentiorem principalitatem, necesse est omnem conuenire ecclesiam, hoc est eos qui sunt ubiq; fideles.* That is to say. For vnto this church (meaninge, and poynting the sea of Rome) for the more mighty principalty of it, al̃ hole church of Chryst, ẽ

Zephyrinus.

Eusebius.

Ireneus. & Libr. aduersus hę

is to saye, all the faythfull, where soeuer they be, muste assemble, or repayre vnto.

Augustinus

AND sayntt Augustyne, agreably herevnto, doth in his .ij. Epystle, saye, that in the churche of Rome, the primacy of the Apostolyke Sea, did euer florish And the same sainct Augustyne, wrytyng agaynst one Petilianus, whyche dyd blaspheme the sea of Rome (as heretykes doo nowe a dayes) doeth more ouer wrytte in thys maner, Yf all the dyuynes of the worlde, were such men, as thou doeste moost falsely report, them to be, What hath the sea of Rome hurted the, where Peter did syt and nowe Anastasius syttethe: or what hath the sea of Hierusalem hurted the wher James did sit, and now at this present Joannes dothe sit, wyth whome we are in the catholyke vnitie ioyned and from whome ye haue deuyded your selues, in youre wycked rage or fury Why doest thou call the Apostolike sea, the sea of pestilence: If thou do it for the mēs sake, whō thou thinkest to preache the lawe, and not to fulfil the lawe, did our sauiour I praye the, any such iniurye to the sea or chaire of the scribes, and Phariseis, of whome he sayeth. They say, but they do not, &c.

Ciprianus

MOreouer, the holye Martyr, saint Cipriane in the thyrd Epystle, of hys fyrst booke, speakynge a-

gainst

gaynst ye same, whych dyd disobey, & contemne Cornelius, the byshoppe of Rome, wrytteth in this maner. *Neq; enim aliunde hereſis oborte ſunt, aut nate ſunt ſchiſmata q inde quod ſacerdoti dei nõ obtemperatur, nec vnus in eccleſia ad tẽpus ſacerdos, et ad tempus iudex, vice Chriſti iudicatur? Cui ſi ſecundum magiſteria diuina obtemperaret fraternitas uniuerſa, nemo aduerſus ſacerdotis collegium quic̃ moueret.* That is to say. Of none other cause are hereſyes spronge vp, or scysmes rysen, than of this that the preiste of GOD (meanyng Cornelius, the byshopp e of Rome) is not obeyed, and one is not taken in the churche, to be the byshe preist for the tyme, and for the tyme in Christes stede a iudge, or Christes vicar, vnto whome yf the hole fraternitye were, accordyng to Goddes commaundementes, obedient no man woulde any thing moue, or stryre against the college or company of preistes.

Saynt Auguſtyne also wrytyng agaynst the Epystle of a Maniche, whych Epystle is intituled, or called *Fundamentum*, giueth to the sea of Rome, a meruaylous prerogatyue and doth buylde hys sayche, amongest other thinges, vpon the succession of the Byshoppes of Rome who after saynct Peter did so lowe orderly, euen to hys time whych was, 300. yeres after Christe. And he wryteth in this maner *Multa ſunt, que me eccleſie gremio iuſtiſſime tenent. Tenet me conſenſio populorũ, atq; gentiũ tenet authoritas miraculis inchoata, ſpe nutrita charitate aucta vetuſtate firmata, tenet ab ipſa ſede petri apoſtoli, cui paſcendas oues ſuas poſt reſurrectionẽ ſuam dominus commendauit, uſq; ad* Auguſtinus

A præsentia episcoporum, successio sacerdotum. That is to saye: there are many thinges, which of very good reason, doo kepe me, in the lappes of the catholyke church. The consent of so manye people, and nations, or countries, doth kepe me, the authoritie of the church, begon with myracles, nourished with hope, encreased with charitie, and confyrmed with antiquitye, doeth kepe me: the succession also of bysshoppes, from saint Peter the Apostles seat, or tyme (to whome our Lord dyd after hys resurrection, commite his shepe to be fedde) vnto this preset Bishoppricke (meaning Rome) doeth kepe me in the catholyke church.

Hieroni. mus

Sainct Hierome also in his Epystle to Damasius, doth set fourth very notably the prymacye, and supremitye, of the bysshoppe of Rome, as beyng sainct Peters successours, and amongest other thyngs he sayth thus, *Si quis cathedræ Petri iungitur meus est.* That is to saye. If any man be ioyned to Peters chaire or hold of Peters seate (meaning ỹ sea of Rome) he is myne, and I receyue and ioyne with hym.

Ambrosi.

Saynt Ambrose also in hys thyrd boke of the sacramẽtes, and in the fyrst Chapter, doth say thus. *Ecclesia Romana hanc consuetudinem non habet, cuius ritum in omnibus sequimur.* That is to say. The churche of Rome (whose forme or trade we doo folow in all poyntes

poyntes) hath no suche custome. Other lyke auctorities of the auncyent fathers, for the primacy and supremacy of the Sea of Rome, there are, and ý infinite. But what nede many autorities either of scripture, or of the fathers, in this behalfe, seing bery experience, hath this thousande yeres, proued, that such as disobeied the sea of Rome, did fal sone after into abhominable heresye, and therevpon into deuision amongest them selues, and consequently, to destructiō, or els, in processe of time, were gladde, and fayne, to retourne to ther dwe obediēce againe. Yf you be desyrous to haue exāple in this matter lyke but one those countryes, and those parsons, ý nowe be in captiuitie vnder the gret Turke, who in time past, agreeing wyth the sea of Rome, did flourishe in christen religyon, & all welthe, looke also vpon Germany, & take example thereby, howe they prospered amonges theym selues, synce they declyned from ý obedience of the sea of Rome. And it is a woūd, to see howe those, whome they take for theyr greatest doctours, haue abused, seduced, and mocked them, euen in thys matter of the prymacye, for where as Luther, especiallye, and aboue all other, was theyr ryngleader in thys matter: yet when he was emongest lerned men, and shoulde talke of thys matter, wyth theym, he was so dryuen to the wal, that opēlye in wrytynge, to be shewed at thys daye, he dyd in a boke of hys intituled, *Resolutio Lutheriana super propositione sua. 13. de potestate papæ*, confesse and saye playnelye, as hereafter doeth folowe. Lutherus

Primum

primum, quod me mouet Ro. pontificem esse alijs episcopis superiorem, est ipsa uoluntas dei, quã in ipso facta uidemus. Neq; enim sine uoluntate dei in hanc monarchiã uenire potuisset Ro. pontifex. At uoluntas dei, quo quis modo uera facta cũ reuerentia suscipienda est, adeoq; non licet cernere Ro. pontifici suo primatu resistere, Hæc autem ratio tanta est, ut si etiam nulla scripturæ nulla alia causa esset, hæc tamen satis esset ad compescendum demerendum resistentium, et hac sola ratione gloriosissimus martir Cipriamus permultas epistolas cõfidentissime gloriatur cõtra omnes episcopatũ quarũ quisq; aduersarios, sicut 3. Re. legimus, quod de cæteribus Israel discessuris a roboã filio Salomonis, et tamen quia uoluntate dei sine autoritate facta est, ratum apud deum fuit, Nam et apud theologos omnes, uoluntas signi, quam uocant operationem dei, non minus quam alia signa uoluntatis dei, ut præcepta, prohibitiones, metuenda est, Ideo non uideo, quomodo sint excusati a scismatis reatu, qui huic uoluntati contrauenientes, sese a Ro. pontificis autoritate subtrahũt, Ecce hæc est una prima mihi insuperabilis ratio, quæ me subijcit Ro. pontifici et primatũ eius cõfiteri, cogit. ¶ Is to saye

The firſt thing, Which mouethme to thinke or beleue, the Romayne Bysshoppe to be ſuperior to all other, Whom at the leaſte Wyſe We do knoWe to accompte them ſelues for Bysshoppes. is the very Wyll of God Which We doo ſee euen in the very facte or matter. For in dede Without the Wyl of God ¶ Romayne Bysshoppe, coul de not at anye tyme haue commẽ to this monarchy, or ſupreme rule, and the Wyll of God, by What meane ſoeuer it be knoWen is to be receyued, or taken With reuerence, and therefore it is not laWefull folyshly, or hedelye to make reſyſtence

sience vnto the said Romayne Bysshope, in
his Bysshoppryke. And this reason is soo
great, or of suche force, that although noo
scripture, nor no other cause were, yet thys
were sufficient ynoughe to bridle, or kepe
vnder the temeritie, or madnes, of them, to
make resistance. And by this reason alone,
the most glorious Martyr Cyprian, in ma-
ny Epystles doth most boldely glory or re-
toyse, agaynst all the aduersaries of anye of
the Bysshoppes, accordyng as we do reade
in the third boke of the kynges, where all-
though the .x. tribes of Israell, dyd departe
from Roboam, the sonne of Salomon, yet
bycause it was done by the wyll of God, it
was without other authoritie firme, & sta-
ble. For also emongest all the deuines, the
will of the signe, whiche they doo call the
worksyng of God, is to be feared no lesse, the
other signes of the will of God as precepts
and thinges forbydden &c. And therefore I
doo not se howe they be excused from the of-
fence, or synne of scysme, who doing, or cō-
minge agaynst this will, doo withdrawe,
or pull them selues, from the Authoritie of
the Romaine Bysshoppe.

Thus much saythe Luther himselfe, and soo shall you fynd it, if ye reade his sayde worke, in the place aforesayd: and the thyng so being, you may se, what a holy father that marchant was, to deceiue the people as he dyd, and to bryng them to that wonderfull calamitie, that the thyrde or fourth generation (if ye worlde so longe do continue) shall feele, and smarte for it, as other also shall, that be in the same case.

And now to returne to our owne country of Englande, thys may be truly spoken, that of all realmes christen, there is none that hath (besydes the general dutie) so speciall cause to fauour the see of Rome, as England hath. For from that see, cam the faythe into this Iland, in the daies of king Lucius, about an hundreth and fyftye yeares after Chryste. And
Bede. Eccles. hist. Angl. li. i. vi. yere after Christ, when the Sarons wer spred ouer the hole realme, and were infidells, ther were sent most notable, and godly preachers, hither into England, who conuerted and tourned many thousandes, to the fayth. And what benefites we haue in our daies receaued of that see of Rome, al menne doo perceyue, and feale in them selues, & do thancke god therefore, or ells the deuyll hathe wonderfullye blynded and seduced them. Now on the other syde, what miseries haue be falen emongest vs, synce our disobedience agaynst the see of Rome, and synce the tyme, that temperall prynces dyd take vpon them, that office, which is spirituall, and not belongynge to the regall power, but greatly distant, and differente from the same, I nede not in words to declare, forasmuch as you haue felt the smart therof in dede,

and

and to this day are not quyte of Gods plage for the same. Wherfore to conclude in this matter, this shal be to exhort you, and in Gods name to requyre you, to esteme the primacy, and supremitie of the sea of Rome, as an authoritie instituted by Chryst, for the quyetnes of the christen people, and for the preseruation of chrystendome, in one catholyke, true fayth, & for the defence of it, agaynst all heresie, and wherby quyeting your selues, to serue God, in the catholike truth, you shall soonest appease his wrath, and purchase his fauour, and grace, in this lyfe, and hereafter obteyne the euerlastyng lyfe, which sende vnto you all, the father, the sonne, and the holy Ghost, to whome be al honor, and glorye, worlde wythout ende

Amen.

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An homilye declaringe that in the blessed Sacrament of the aultare, is the very bodye, and bloude of our Sauioure Chryst.

After that men are once graft in Christ and be made partakers of his death & passion, amonge other theyr duetyes, one of the cheife is, diligētly to prepare them selues to the worthy receauyng of ỹ blessed Sacrament of the aultare wherevnto are two thynges on our partes requisit (as sayeth saynt Basell, a good reason conferreth) the one, feare, the other, faythe. The feare whyche men must haue, when they prepare them selues to come to this sacrament, ought to be grounded vpō that terrible saying of saynt Paule, in the .xi. chapter of hys fyrst Epystle to the Corinthians, wher he sayth that **Whosoeuer doth participate therof vnworthely, doth eate and drinke his owne dampnation:** The faith, which we must haue in our hartes, when we come to Gods borde, is to be buylded lyke wyse, vpon the vndonted aucthorities of scripture, whych declare moost playnlye vnto vs what meate it is, that we there eate. For the parfit vnderstandyng wherof, let vs consider, that our sa-

Basill in his rules.

1 Corin. 11

uyour

uiour Chryst, beynge here on earth, did fyrste make a solempne promyse of a meate, whyche hym selfe woulde geue vnto vs, and afterwarde in dede, he dyd geue the same, accordynge to hys promyse. In the promyse makynge he sayde (as it is wrytten in the .vii. chapter of S. Jhons gospell. **The breade or foode that I wyll geue vnto you, is my fleshe, which fleshe I wyll gyue for the lyfe of the world.** and in the same chapter he also saith **My fleshe is verily meat, and my bloud is verely drincke.** And as he then promised, so he afterward performed, euen the very laste nyghte that euer he companied with his Apostles, before hys death, at which tyme, he toke breade into his handes, and gaue thankes, and breake it and gaue it to his disciples, and sayde. **Take eate, this is my body, Whiche shalbe geuen for you.** If we cõpare the wordes spoken by Chryst, when he made the promyse of a meat, to be by hym geuen vnto vs, wt those other wordes, which he vttered in giuing of ẏ same, we nede not doubt of the thinges whiche he gaue. In the promyse makynge, he sayd, that he woulde geue vs his fleshe, in the performinge of the promyse, he geueth the same, saying, **take eate this is my body.** Agayne, in the promise making he affirmeth, that the fleshe, whith he woulde geue vs to fede on, should be the selfe same fleshe, ẏ shold be geuen for the lyfe of the world, and in the performaunce of his promise, he said, that the thing which he gaue

John. 6.

gaue, was his bodye, whyche ſhoulde be geuen to death for vs. Nowe the circumſtaunces beyng wel conſidered, which our ſauiour vſed in the inſtitution of this moſt bleſſed Sacrament, ſhal greatly cõfyrme al godly hartes, in the true beleſe of the ſame The tyme was the night before he ſuffered deathe, to ſignifye vnto vs, that thys meate, beyng differred to the laſt day, that euer our Sauiour was conuerſaunt with his Apoſtles, muſt nedes be his very body, and bloude in dede, and ſuch a meate as no other can be in any wyſe comparable vnto it. Agayne, in that our ſauyour dyd eate of the paſcall lambe with his Apoſtles, immediatly before he did inſtitute this ſacrament, it moſt playnely declareth vnto vs, that this ſacrament is a marueylous worthey myſterye and that veri thing, which the eating of the paſchal lambe, in the olde lawe did prefygurate, for whyche cauſe, whē this was inſtituted that was abrogated Nether is it without a merueilouſe conſideration, that Chryſt at that heauenly banket, would of purpoſe, nother haue the bleſſed Uyrgin Mary his mother, preſent with hym, nor anye other of his diſcyples, ſaue onely the .xii. Apoſtles, whome he appointed to be the head miniſters of al his miſteryes here on the earth, and ſpecially to be the miniſters of this moſt bleſſed ſacrament, and the inſtructours of al other touching the ſame. Now what meneth it, that our Sauiour was not content to offer them this ſacrament onely, but with the offeryng therof, he ſaid alſo vnto them. Take eate, take and drinke: Do mē bſe, to offer to other, meate and drynke, for anye o-

other

ther purpose, but onelye that they shoulde eate and drynke thereof, but bycause it was hys bodye, and hys blonde, therefore he sayde byddeth them take, and not feare to eate and drynke the same.

Besydes this, it is to be well noted, that ỳ three Euangelystes, Mathew, Marke, and Luke, did all three agree in the maner of the institution of thys sacramẽt they wryting all three their gospels at sõ dry tymes, as Mathewe eyght yete after the ascencion of our sauiour Chryst. Marke. x. yeares. Luke xb. yeares. And where in doubteful speaches of our sauiour Chryst, some one of ỳ other of ỳ Euangelists, euermore openeth playnly the very meaning of the speches, yet touchyng these wordes, this is my body, no one of them, maketh anye declaration vpon the same, but they all leue them to be takẽ of vs, as they sound, and (as of most plaine wordes) they make no exposition or interpretation of them at all. Whyche poynt must be well consydered. And therefore note th at where Chryst sayde. **It is impossible for a rich man to entre into the kingdõ of heuen.** (bycause ỳ meaning of these wordes may be dyuerslỳ taken, thereof) S. Marke in his tenth chappter declareth the very meaning of them, saying. **It is harde for them that trust in there substance to be saued.** Agayne Chryst at another time sayd to the Jewes, **loose you this tẏmple, and in thre dayes shal I build it againe.** And for that the sense of these wordes is doughtfull. Ihon there expoundeth them and sayeth, that Chryst by the tẽple

Chrisost. and Theophilact.

Mark. 10

ple ment his body, which should be by the Jewes put to death, and by him the thirde daye shoulde be rayled from death to lyfe. In the, viii. of Jhon, oure
Iohn, 7. sauiour sayeth: **He that beleueth in me, as the scriptnre sayeth, there shall, ryuers of quyck water flow out of him.** And because this saing is obscure. S. John to make it open, sayeth, that he spake those wordes, of the spirit, which they that beleued in him should receyue. In the. xii. chapiter of
Iohn. 12. S, Jhon, our sauiour sayth in this maner. **If I be lyfte vp from the earth. I wyl draw al thinges vnto my selfe.** And S, John by and by geueth vs the exposition, saying, that hereby he signyfyed, what kynde of death he should suffer. Many e other lyke places are there in the newe testamente the matter of which places, is not so hyghe, nor soo nedefull to be ryghtly vnderstanded, as ỳ meaning of these wordes, **this is my body.** and yet of these wordes, no one Euangelist maketh any exposition bycause the wordes are playnely, and symply to be taken as they were spokē. Besides al this, we haue in S. Paule in the, xi, Chapiter of his first Epistle, to the Corinthians, a goodly, and a large processe touching thys Sacrament, and yet in that whole processe, no matter to instructe vs other wyse, to be lerne of it, than that there is in it the very body and bloude of our sauiour Christ. For lyke he vttereth the wordes of our sauiour, euen as the Euangelists do, as that he sayd **this is my body**, and he maketh no declaration vpon ỳ same. Semeably where

none of the Euangelists make mentiō, of any paine due to the vnworthy receauer. S Paule affirmeth that the vnworthy receyuyng of thys Sacramente bryngeth iudgement, and dampnation. Thirdly, he telleth, that for the vnworthy receauing hereof, God plageth cities, and cuntryes, wyth sondrye greuous plages, as with infirmitye, with syckenes, and with death also. Forthely, he geueth vs counsell dylygentlye to examine and trye our selfes, before we come to gods borde. If the very body and bloude of oure sauiour Chryst, be not in dede in the sacramēt of the aultare, why shold our sauiour so speake as he spake in the promisse made thereof? why dyd he, as he dyd in the instituting therof? why dyd none of the Euāgelists so declare christes wordes? why dyd sayncte Paule so terribly pronounce of the vnworthy receauynge of it, and so ernestly warne vs, of due preparation to be made therefore? It is then most vndoutedlye to be of all chrysten people beleued, that in the Sacrameut of the aultare, there is the verye body and boulde, of our sauiour Chryst, worthy of all honour and glory, the selfe same in substaunce, that is in heauen: which thyng for Chryst to bryng to passe, is a thyng most easye, he being God almighty, maker of heauen and earth: and for hym to do, is mooste semely, that as he gaue that bodye, to deathe to redeme vs, so he should giue the same in thys heauenly bankitte, to fede vs, that he myght be all in all. The body of our sauiour Chrisi to be in very dede in heauen, in the visible fourme of a mā, and in the Sacrament of the Aultare, inuisible vnder the visible fourmes

mes of bread and wyne, nether is unpossible to hys power, that made all thinges of noughte, nether unsemely for his exceadynge great loue towardes vs, who so loued vs, that for vs, he dyd not refuse to suffer death, and that the deathe of the crosse: neyther yet is it agaynst hys wyll, who of hys onely mercye, so promysed, and wyth hys omnipotent word, so instituted it, nother is it synally unfytte for hys wyse dome, seynge he hath so ordeyned, that euery naturall mothere, nourysshe her chyldren, wyth the substaunce of her owne body. And why then shold christen men refuse to beleue it? why do we not rather embrace it, and gyue God moste hartye thankes for it, being the greatest iewell, that euer was amonge mortal men, why do we not prepare our selues worthely to receaue it, and as in all other poyntes of the christen religion, so in the belefe of it, geue credite to fayth and bryng reason, and our senses, in subiectiō vnder fayth, but suffer our ghostly enemy by carnall reasons, to bryng vs away into heresie, & quite and cleane to pull the ryghte faythe out of oure hartes? Let vs all, good people, from hence forth be constaūt in the trueth, and as all the catholyke churche beleueth, and hath alwayes beleued, let vs vndoutedlye perswade our selues, that in the blessed sacrament of the Aultare, there is vnder the fourmes of breade & wine, the selfe same body of our sauiour Christ in substance, whych was borne of the Virgin Mary, and suffered death on ỹ crosse for vs, to whō to the father & the holy goste, be all honor & glory, world wythout ende Amen.

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¶ An Homelye of Transubstantiation.

Here are in the sacra ment of the aultare, ii. thinges speciallye to be considered, the one is, the body and bloud of our sauiour Christ, ther really cõ teined, ẏ other is the fourmes of breade & wine, vnder whych the sayd body & blud are cõteined. Of the first parte ye hard in the last homely. Touching ẏ se= cond, the general belefe of the catholyke Churche (if there were nothing els) ought, and may be a suffici= ent grounde, for euery godly man, to build hys con= science vpon, which churche, doth beleue, that there is no substaunce of material bread, and wyne remai ning, but onely the fourmes of breade and wine, & the substaunce of Christes body and bloude, there so contayned. And yet, because some haue vainely, and curiously, of late yeares talked of thys seconde part, and haue put many fonde doutes, and scruples into peoples heades, concernyng the same, ye shall nowe at large, and fully (I trust) be instructed therin, And fyrst thys is to be noted, that God hath from the be= gynnynge of the worlde, manye tymes appeared to man, some tymes in one sorte, and sometymes in an other. In the .xviii. Chapiter of Genesys it is wyt= Gene xii

ten, howe God and two Aungelles wyth him, dyd apeare vnto Abraham, in the lykeneſſe of men, and howe Abraham feaſted them. Howe vaine a matter were it, (I pray you) for vs here buſelye to reaſon, howe God or Aungell, coulde appeare lyke man: and whether they had true bodyes or no: and whether they dyd eate in dede or no: and yf they hadde not true bodyes in dede, howe the apperaunce of bodyes coulde be, where the ſubſtaunce of bodyes was not. In the thirde chapter of the booke called Exodus, we rede, that God appeared to Moyſes in the lykenes of flamynge fyre, and that oute of a buſhe. In the .v. of Joſue it is recorded, how one ſodenly appeared vnto Joſue lyke a man, hauynge a ſworde drawen in his hand. What can anye manne ſaye, howe God ſhoulde appeare in a flame of fyre, or what ſubſtaunce of a ſworde was, in that which appeared to Joſue: Hereby it is easy to vnderſtande howdaungerous a thyng it is, to go about by mans wyt or reaſon, to diſcuſſe ẏ maner of ẏ worꝛkes of almighty God. Who ſeyth not, that by the meane of ſuch preſumptuous curioſitie, men haue of late fallen into mooſt deteſtable errours, touchyng the mooſte bleſſed Sacramente of the aultare, and haue mooſt ſpytefully rayled agaynſt the ſame, and wyth mooſt vyle termes haue geſted thereof, and finallye, mooſt vily haue vſed the mooſt precious bodye and bloude of our ſauiour Chryſt in the ſame: In whych doing, how can they loke for anye fauour at the handes of their heauenly father, ſeyng in ſuche diſpituous maner, they entreate the Bodye and bloud of our ſauy-

Exodi 3.

Ioſue. 5.

oure

our Christ his sonne. But now to procede forth, touchyng ỳ declaration of the secõd thyng, to be considered in the blessed Sacramẽt of the aultare. We must knowe that the presence of our sauyoure Chryste in thys sacrament of the aultar, is not to ỳ intente, that Chryste should be conuersaunt with vs here in thys Sacramẽt, in such sort and maner, as he was with his Apostles when he liued here on earth, that is to saye: in the visible shape and fourme of a mã, but hys presence in the Sacrament, is to the intent to be to vs an heauenlye fode, and therefore he is presente in the sacramẽt, vnder the fourmes of bread and wine so that our outwarde eyes and senses, are certifyed wyth the outwarde fourmes, and sensyble qualityes, and the whole man with al, receaueth the verye body and bloud of our sauiour Chryst. S. Augustine (as is wrytten in a boke called Sententie prosperi) do the say, that christen men do honour vnder the formes of breade and Wine, Which thei see With their bodely, eies, the body and bloude of our Sauiour Chryst, Which they do not see. Eusebius Emissenus also, an aũcient father of the Greke churche, speaking of the foresayd two partes conteined in the Sacrament of the aultar, sayeth in thys maner. This is the thing Which by al menes We intend to proue, that the Sacrifice of the churche doth consist, and is made of two partes that is, of the visible fourmes of the elemẽtes, and of the inuisible body & bloud of oure Sauioure

Auguste in Sentẽti Prosperi

Eusibius Emisseno.

Sauioure Chryst. S Cipryan in hys treatise en
tituled. De cœna domini doeth moste playnely saye, that
Cipriane de cœna domini the breade which our Lord did giue to his dis
ciples, was by the omnipotēcie of god made
flesshe, & was chaūged in nature, but not in
fourme. The forenamed Eusebius in a sermō of his
made of the body of Chryst, dothe farder saye: that
Christ the inuisible priest doth tourne visible
Euse bius Emissenu in a sermō of the bodi of Christ. creatures bi his word, through his secret po-
wer, into the substaunce of his body & blud.
Now for to signify this chaung, to turnyng of bread
and wyne, into the substaūce of Christes bodye and
blonde, the catholyke church vseth this word, Trās-
substanciatiō, which is as much to say, as the chaūg-
ging of one substaunce into another: Neyther is it to
be counted vnfyt, that there should in the Sacra-
ment of the aultare, be the fourme of bread, & yet not
the substaūce of bread, seyng God is the doer & wor-
Exo. 20. ker therof, to whom nothing is impossible. We read
in the nynetenth Chapiter of Exodus, howe ỹ when
God came downe frō heauen vnto Mounte Sinai,
there was heard a soūde of a trumpet, and yet mate
vii. chapi ter of the fourth of the kinge. rial trumpet was there none. In the fourth boke of
the kynges, & the. vii. chapiter, God caused a sounde
to be heard in the tentes of the Sirians, as if it had
bene of horses, charets, and of a greate armye, & yet
was there nother horse, charet, nor armye. In the
thirde chapiter of Daniel, it is recorded, howe the
three chyldren were in the myddest of the flamynge
furnes, and yet felte no heate, soo that there was
the substaunce of fyre, and yet it dyd not bourne

whych

whych to nature is impossyble, but to GOD is an easye matter. In the.xvii. of Mathewe we reade howe that Chryste was transfygurated, and that hys face dyd shyne as the Sonne, and that hys apparel was made as whyte as snowe. In the.xxiiii. of Luke, Chryst appered to two of hys dyscyples goyng to Emaus, like a straunger. In al these forsayde examples, we see as straunge a worke as is transubstantiation, & yet no man douteth of them because God is the worker, nor anye man asketh howe this, or that coulde be, but beleuethe it, and soo oughte we to doo, concernynge the chaunge of the substaunce, of breade and wyne, into the substaunde of Chrystes bodye and bloude, and not aske howe it may be. The blessed martyr Justinus, affyrmeth that this questyon, howe, is a token of vnbelefe, and S. Ciril, writing vpon the.vi. Chapiter of S. John, blamethe the Capernaites, bycause they dyd aske howe Chryst was able to giue thē his flesshe to eate. The wordes of saincte Cyrill be these. Math.17 Lu. 34. Iustinus martyr. Ciril upō the vi of S Iohn.

They aske not without great impietie howe canne thys man geue vs hys flesshe and they remember not that nothing is impossible to God, but let vs (sayeth he) haue firme faith in the misteries, and let vs neuer in so high matters, eyther thincke, or aske this howe. When God is the worker, let vs not aske howe, but let vs leaue the knowledge of his worke to hym selfe. S. Chrisostome lykewyse vppon the sayde.vi. Chapiter sayeth, that **When this questy-** Chrisostome vpon Ioh the.vi.

on, howe anye thyng is done, commeth into oure myndes, then wyth all, there commeth wtholyse also But because in scrypture the thyng that we receaue, when we come to the sacramente, is called bread, therefore men haue fansied wyth the selues, that there must be the substaunce of materyal breade, deceauing them selues, by mystakyng, the signification of thys worde, breade. For thoughe in oure common speach we vse to signify by thys word, bread, that one kinde of materiall substaunce which is made of corne or grayne, yet in scrypture, it signifieth all kynde of fode, whether it be the fode of the body, or the foode of the soule, and so dothe also the latyne worde, Panis, elles when we desyre god in oure Pater noster, to geue vs our dayly bread, we shold make an vnperfytte petition, whiche yet is a moofte perfyt petition, wherby we alke of our heauenly father, all necessary fode. In the. vi. of Jhon, Manna is called breade, and yet was it made of no kynde of corne, or grayne, and in the same chapyter Chryste is called breade because he is the foode of the soule, and ther lykewyse the flesshe of Chryst in the sacrament, is called breade, and not there onely, but in S. Paules Epystle also to the Corinthians, for that it is the fode, whereon we fede, when we receaue the sacrament. Agayne it is a commen trade in scrypture, to cal thinges by the name of that thinge, whyche they once were, as Adam is called earth, because he was made of Earth, and Chryst sayeth, the blinde see, the lame walke, ỹ deafe heare, the dumme speake, meanyng by the blynde, lame, deafe, and dumme, suche

Iohn, 6.

Math. 11.

as

as before had bene soo, but then were otherwyse. Thyrdelye, for that the fourme of breade doeth remayne, it is in that respecte too, called breade. For these causes, good faythfull hartes, are nothing greued wyth the callyng of it breade in the scrypture, but groundynge them selfes vpon the woordes of our sauioure Chryste, when he sayde, thys is my bodye, and knowynge that it to be bothe breade, and hys bodye also at once is impossible, they vndoutedlye beleue, that by the power of GOD, the substaunce of bred, is turned into the substaunce of Chrystes bodye, and soo muste al men beleue, that wyll be lyuely members of the catholyke churche, and in that there belefe, they muste honoure the bodye and bloude of oure sauioure Chryst, in the sacramente of the Aultare, as alwayes chrysten people haue vsed to doo.

Saint Austen in his exposition made vpon the. 99. Psalme sayth, that **it is synne, not to honoure the bodye of Chryste**, meanynge in the Sacramente of the Aultare. And (as it is before in thys Homily alledged) he also sayeth in the name of all men. **We doo honoure vnder the fourmes of breade and wyne, whych we se, the bodye and bloude of Chryst, whych we doo not se.** Wherfore, good chrysten people, knowing nowe what is the ryght belefe, touchynge the Sacramente of the aultare, embrace, and folowe the same, and cleaue faste to the catholyke churche, the

S. Augustin vpon the. 99. Psalme.

houſe of Chriſte, that you maye be true members of Chriſt, to whome wyth the father, and the holye Ghoſte, be al honoure, and glory woꝛld wythoute ende. A-
men.

Io. Harpesfel de ſacræ theologiæ profeſſor.
Arch London.

An Homely Wherin is aunswere made to certayne common obiections, agaynst the pre-sence of Chrystes bodye, and blonde in the sacrament of the Aultare.

Mete it were, dearly beloued in our sauiour Christ, that we all should so fully, & wholy, cleaue to the faith of Chrystes catholike church. ẏ no appearaũce of reaſõ to ẏ cõtrari therof, shoulde cause vs once to doute or tagger, in anye part of the same. For such a kynd of faith, doth god requyre of vs, and for suche kynde of faythe, good christen people, are in scripture called Abrahãs children: which Abraham (as it is writtẽ in the fourth to the Romaynes) cõtrary to hope, beleued in hope, that he should be the father of many nations, accordyng to that, which was spokẽ. So shal thy sede be. And he fainted not in the faith, nor yet cõsidered his own bodi, which was now dead euen when he was almost an hundred yere olde: nether yet that Sara was past childe bearyng, he staggered not at the promyse of god, through vnbelefe, but was strõg in the Romo. 4.

faith, & gaue honor to god, fully certified y What he had promysed, the same he was able to make good. If we then wilbe the childre of Abraham, we muste not faynt in faith, nor consyder gods wordes after the course of nature. Saint 2 Corin. x Paule in the .x. chapiter of his second epistle to the Corinthians, geueth vs an example in hym selfe, howe we should alwayes bynge reason in subiection to fayth, saying. The Wepons of our warfare are not carnall, but mighty in God, to ouerthrowe stronge holdes, to destroy counseles, and euery hyghe thynge that exalteth it selfe agaynste the knowledge of God, & to bynge in captiuitie vnto the seruyce of Chryste, all vnderstanding: what (think you) is the cause why the Jewes beleue not in Chryste? Verelye fyrste, because he was borne of a Vyrgyn, which is contrary to the course of nature. Secondly lykewyse, he was in vnitie of person, God & man whych howe it maye be, no mans wit is able, by natural power, to conceaue, thyrdly, because he being God and man, suffered the deth of the crosse, which for God to be content to do, semeth to natural reason a thyng moost absurde, but good chrysten folke geuyng place to faith, do most vndoutedly beleue in Chryst, God & mā crucified, according to ye s. Paule 1 Corin. 2 writeth in his first Chapter of his fyrste Epistle to the Corinthians saying. We preach Christe crucified, to the Jewes a stumblyng blycke. to

the

the gentels, a folishnes, but to so many of ẏ ie wes ꝛ gētels as ar called, Christ the power ꝛ wysedome of God. And agreably here vnto, he sayeth also in the nexte Chapiter folowynge.

My talke, ꝛ my preachyng was not in ẏ per suasible wordes of mans wysedome, but in the wynge of power, and of the spyryte, that your faythe should not rest in the wisedome of man, but in the power of God. This general aduise and counsel of S. Paule, may and ought so to staye vs in the faythe of the catholyke churche, that nether carnall reasons, grounded vpon the feble intelligence of mans natural wyt, nether the deceatfull iudgement of our senses, shoulde make vs once to doute, of any one trueth in Chrystes religiō, were it neuer so contrarye to the course of nature, neuer so farre aboue our capacities, and neuer so absurde to the appearaunce of our outwarde senses.

But forasmuch, as thrugh the iniquitie of these later euyll yeares, diuers haue hadde sondrye fonde dowtes and scruples, put into theyr heades, especyally, agaynst the presence of Chrystes body ꝛ bloud, in the Sacrament of the aultare, and thrugh such dowtes haue swarued from the true belefe therein, therfore here shall folowe aunsweres, and solutyons, to such dowtes as haue ben most commen, that from hence forthe no man shal nede to be seduced by them, or other lyke. Obiectiō

¶ Fyrst it hath bene obiected, ẏ our sauiour Christ, immediatlye after that he had instituted, and delyuered

uered to his Apoſtles the ſacramente, dyd ſay vnto them. **Do this in remembraunce of me.** Upon which wordes ſome haue concluded, that the bodye of our ſauiour Chriſt, cannot be in the ſacrament.

Aunſwer ¶ But let vs duely waye ỳ wordes, and meaning of the ſame, and we ſhall mooſt plainly perceaue theyr erroure, and myſvnderſtandyng. Sainct Paule in

1 Cori. xi hys fyrſt Epyſtle to the Corinthians, and in the .xi. chapter of the ſame Epiſtle, intreating of the inſtitution of the Sacrament of the aultar, and there openyng the true ſenſe of that commaundemente of Chryſt, ſayth in this maner. **As oft as you eate of that breade, and drinke of that cup, you ſhall ſhewe forthe the Lordes death vntil he come** So then the remembraunce whych oure ſauyoure there requirethe of vs, is the remembraunce of hys death, which is paſt, and not preſente, and therefore after moſt proper maner of ſpeache, may well be remembred. Now this remembraunce, can in no wiſe poſſibly be ſo lyuely, and ſo effectually worke in our hartes, as when we moſt certenly beleue, that in ỳ ſacrament of the aultare, is verely, the ſelfe ſame body in ſubſtaunce, which died for vs, and therefore ỳ Prophet Dauid, foreſeyng in ſpirit, this ſo excellẽt a

Pſal. 110 memory, ſayeth in his cx. Pſalme. **Oure mercyfull gratious Lord, hath made a memori of all his marueylous workes.** and by x by, declaring in what maner he maketh that memori, he addeth thoſe wordes, **he hathe geuen a foode to**

ſuche

suche as feare hym. This fode (which ỳ prophet sayeth, that Christ should leaue in remembraunce of al his marueilous workes, that is, of his incarnatiõ, his passion, his ascension, and glorye in heauen, and other lyke workes) most chiefely is to be vsed of the body and bloud of our sauyour Christe, in the sacrament of the aultare. Beſydes thys, the body and bloude of our sauiour Christ (as it is in the sacramẽt vnder the fourmes of breade and wine) may in that respecte also very well be a remembraunce of it selfe as it honge on the crosse, in the vysyble fourme of a mortal man, and as it is nowe in heauen, in ỳ forme of an immortall man. Farthermore, when our sauiour sayd. **Do this in the remembraũce of me,** he ment they should do the whol ministratiõ, which he then dyd in remembraunce of hym, which whole ministration, cannot be accordynglye, doone otherwyse, but that there must nedes be present the very body and bloude of our sauyoure Christe.

Obiectiõs

Math. 26

¶ Another common obiection, there is gathered of the wordes of Christ. Mathew. xxvi. when he sayd: **Poore men ye shal haue alwayes with you, but me shal ye not alwayes haue with you.** Some haue vpon these wordes concluded, that the body and bloude of our sauiour Christ, cannot be in the sacrament of the aulter, for then (say they) Christ should be alway with vs, whereof hym selfe saythe the cõtrary. ¶ But yf those mẽ so concludyng would no more, but confer sainct Marke, and sayncte Mathew together, touchynge the foresayde wordes of

Answer.

Christ,

Chriſt, and by ẏ the one Euãgeliſt ſayeth, would ſin-
cerely iudge what the other ment, they ſhould lone
perceue this ther obiectiõ to be of no force or ſtrẽgth
at al, to proue, that they thereby goo about to proue.
Mar.14. For ſainct Marke iu his .xiiii. Chapiter, fyrſt telleth
the ſtory of the woman, whych cam to Chryſte, and
brought with her an Alablaſter bore of mooſt preci-
ous oyntment, and poured ẏ oiintmẽt on his head
next he telleth how certene of the diſciples did mur-
mure, and grudge at that facte of the woman, and
ſayd: What meaneth this loſſe, and waſte of
oyntment? Might it not haue bene ſold for
more then three .C. pence & geuẽ to the pore?
Thyrdely he telleth, howe oure ſauioure beynge of-
fended wyth the dyſciples, for theyr murmurynge
agaynſt the woman, and how withall he allowing
and commendynge her facte, dyd say iu this maner.
Let her alone: Why are ye greuouſe vnto
her? ſhe hath done a good dede: for alwayes
ſhal you haue poore men amongeſt you and
when ye ſhal pleaſe, you may beſtowe your
charitie on them, but me ſhal ye not haue al-
wayes amongeſt you. This woman hath
beſtowed on me that ſhe had, and ſhe hathe
preuented to anoint my bodi, againſt it ſhal
be buried. By this proteſte of S. Marke, it is euy-
dent, that our ſauiour in al that his talke, had a reſ-
pecte to the charitie, whiche that woman then ſhe-
wed vpon hym, when ſhe poured the precious oynt-
ment

mente on hys heade, the lyke whereof he sayethe, no man should be able to shew on him in tyme to come, meaning, that when he should once ryse from death to lyfe, and haue an immortall bodye, that then he woulde not looke to receaue the lyke at anye mannes handes, but that then men myght at their pleasure bestowe on the poore, who alwayes are in the worlde in the mortall estate, and maye by charity of good folke, be relieued and comforted. In such sorte in dede, oure sauiour is not nowe amongest vs, but the beynge of his body and bloud in the Sacrament of the aulter is after another sorte. For in the Sacrament he is, to fede vs with his body and bloude, and not bysyble to shewe him selfe vnto vs, as he the did to his apostles, nor to haue ointment poured on hym, as he then had. ¶ Another obiection is there gathered, partely of S. Paule in the .x. of hys firste Epystle to the Corinthians (where he speakethe of a spirituall meate, and spyrytuall drynke) partelye of Christes wordes in the .vi. of Jhon (where he sayeth that **It is the spirite whych geueth lyfe, and that the flesche profiteth nothing**) partely vpon the common maner of speakyng, vsed of the Catholyke churche, which calleth the Bodye and bloude of our Sauiour Chryste, in the sacrament of the aultar, a spirituall meate, and a spirituall drynke. Obiectio 1 Corin. x Jhon 6.

¶ For aunswere to which obiection, it is fyrste to be vnderstanded, that one selfe thing may be bothe spirituall, and yet neuertheless of a corporall substaunce to, Answere

As for example, the bodye of man after the resurrection, shall (as S. Paule wytnesseth in the .15. chap. 1 Cor. 15 peter of hys first Epystle to the Corynthians) be spirituall, & yet it shalbe then the same in substaunce, that it is nowe. Agayne, Manna a meate which God sent to the children of Israel in the wyldernes, is both in Scripture, and of the catholyke churche also, called a spirituall meat, and the water lykewyse which god gaue them out of a rocke, is called a spirituall drynke, and yet as well Manna, as the water, were of a bodily substaunce. In the vi. to the Galathians, saincte Gala. 6. Paule calleth mortall men, liuing then on the earth, spirituall. Wherefore spirituall, is not so to be taken alwayes, as to exclude corporall, but that thynge whatsoeuer it be, may be called spirituall, wherin is a worke wrought by god, aboue nature. For as god is a spirite, so are his supernatural workes called spirituall, and the thinges also, on, and in whome, such workes are wrought, are named spirituall thynges: and therefore Manna, though it were of a bodelye substaunce, yet for that it came myraculously from aboue, by the onelye power of God, and not of nature, is, and may wel be called, a spirituall meate. And the drynke whyche issued oute of the rocke, albeit it was in substaunce very water, yet for that God by hys omnypotency, made it sodenlye to issue out of a rocke, it is armed a spirytuall drynke. Oure bydyes lykewyse after the resurrection, shal haue in them immediatly of God, aboue ỳ power of nature, immortalitie, incorruptibilitie, & other lyke supernaturall qualities, and for that cause, they shall after the resurrectyon, be spyrytuall bodyes. Nowe then

what

what necessity is there, that because the body of our sauioure Chryst in the Sacrament of the Aultar, is a spirituall meate, therefore it shoulde not be also the corporall substaunce of his body? when the catholyke churche saythe, that the bodye of Chryste in the Sacramente, is a spirytuall bodye, it meaneth, that it is there onelye thorsughe the almyghtye power of God, and not by the power, or maniere of nature. Lykewyse, when the catholyke churche sayeth, that the bodye of Chryste is to be receyued there spirituallye, it meaneth not that therefore the verye body of Chryst is not there to be receaued really & in very dede. For this worde, spiritually, dothe signifye onely the maner of the receauyng, and dothe not importe the substaunce of the thyng so receyued.

Besides this, the catholyke churche, beleuynge that in the Sacrament of the aultare, is alwayes reallye the body and bloude of our sauiour Chryst, doth yet put a difference in the maner of receauynge thereof, and vseth to saye, that when good men receaue the sacramente, that they receaue the bodye and bloude of Chryst, both sacramentally, and spiritually to, but when euyll men receaue that, they receaue the body of Chryst sacramentally only, & not spiritually, because they come vnto it vnworthely, and therefore do they procure thereby, to theim selues dampnation. But nowe to open farder the very meaning of those wordes of Chryst. It is the spirit that geueth lyfe, the fleshe profiteth nothing, you shal vnderstande, that these wordes are taken of the catholyke church, in two most godly senses, the one is,

to meane by the spirite, the godhed, and by the flesh the nature of man, as yf he had sayde, it is the godhed that causeth my flesh to be able to gyue lyfe, nether is my flesh the flesh of a bare man, for then it beyng eaten coulde not profyte you, but my flesh is vnited in vnitie of persone to the godhed, so that it is thereby able to bryng lyfe to the worthy eater therof. Thus doeth Cyryl vpon the. vi. of Saynte John expounde these wordes, And to lyke purpose sainct Augustyne sayethe vppon the. vi of John, that as knowledge beyng seperated from charitie, maketh men proude, but beynge ioyned wyth charytye dothe edyfye: euen so mans flesh not vnyted to the Godhed, and byng eaten, dothe not profytte, but the flesh of Christ, whych is in hym, in vnitie of person, inseperably vnited to the godhed, beyng worthelye receaued, muste nedes hyghly profyt. The other sēse of those wordes, to meane by the spirite, a spirituall vnderstandyng of Christes promyse, made in Capernaum when he sayde, **the foode that I wyll giue vnto you is my flesh:** whych wordes be then vnderstanded spiritually, whē they be taken, to meane that thing which passeth the power of nature to doo and manes wyt by naturall reason to comprehende lykewyse by the flesh, is to be ment, a fleshely vnderstandynge of the sayde promysse, as to vnderstande wythout faythe in Christes deitie, as the Capernaites dyd, whyche toke Chryst but for a bare man, & so conceaued no other wyse of the eatynge of his flesh, then of commen meate bought in ꝑ shambles. Thys sense that S. Chrysostome wrytynge vpon the. vi. of

Cirill.

Augustin

Iohn 6.

Chrisost.

John,

Iohn, and S. Augustyne wrytynge vpon the same Chapter. ¶ An other obiection is there, by occasyon that thys truth is not expressed in the commē crede, ¶ wherby obiection doth procede of an ignorāce, & lacke of knowledge of the fyrst institution of ỳ crede. For in the primatyue churche, when men of all ages dyd sodenly turne from gentility to the christian religion, and yet then were not by and by, vpon suche there turne, admitted to anye sacrament, but fyrste were instructed in artycles necessary for them to beleue, before they were baptised, thys common cread was taughte them, and they were for that tyme called Catechumini, that is younglynges in Chrystes religion, and begynners admytted, but to the fyrste principles of the chrystyan faythe, durynge whyche tyme they were not suffered, so muche as to be present at the masse, but after the gospel, were quyte excluded from the same, as by the vndouted wrytynges of the auncient fathers in chrystes church, maye most euidently appeare: So that thys reason is fōd and to no purpose to say, that because it is not in the commen crede expressly set fourth, that in the sacrament of the aultare, is the very bodye and bloude of our sauiour christ, therfore no christian man is bound to beleue it so to be. S. Chrysostome, and S. Augustyne hauyng occasion many tymes in theire sermones made by them, to speake of this Sacrament, for almuch as amōg theire audience were as wel younglynges, not yet baptysed, as other faithfull, aireadye christened did vse oft to say. Quod fidelis non ỹ is, which ỹ faithful, or they ỹ be al redy baptised know or such lyke thing, and would not then expressye declare

Obiection

Answere.

Chrisosto

Augustin.

clare the teneth, touchyng the sacramente of the aulta
tare, for that it was not the maner to reneyle suche
misteries to those yonglinges: but to them was in
general, as sufficient for saluation, prescribed in that
common crede, that they should beleue the catholike
churche: which not onely was sufficient thā for the
beleuynge the othere artycles of there crede, but is
sufficient at thys present also for vs, cōfirminge our
selues in all poyntes to the common belefe of the ca-
tholike church, whyche is the surest pyller that men
maye tene vnto, be they learned, or vnlearned, and
such a pyller, as who that most strongly cleueth to,
Obiectiō is in most assured state of euerlastyng lyfe. ¶ There
are othere obiectyons vpon iiii. partyculer artycles
of our crede whyche are, that Christ is ascended, and
sytteth at the vyght hand of God the father, & from
thense shall come to iudge the quicke and the deade.
Answer. ¶ Whych articles yet being vyghtly vnderstanded,
shoulde rather confyrme vs in the true catholyke be-
lefe, of the presence of christes body in the sacrament
of the aultare. For as it is aboue nature for a manes
bodye to ascende, and aboue the worthynes of
manes nature, to syt at the vyghte hande of God the
father, that is, to be of equall power, and glorie with
God the father, and fynallye, as it is aboue the auc-
thoritie of mans nature, to gyue sentence of eternall
deathe, and lyfe, vpon all mankynde, and yet euerye
good manne stedfastlye beleueth al these supernatu-
ral powers in Christ, touching hys manhed, because
he is both God and man, and to god nothyng is im-
possible, euen so should we with like belefe, also beleue
that Christ is omnipotent, credite all other thynges

done

bone, as spoken by Christ, and be moste certein: thoughe we so enter they seme in apte vnto our reason: yet in very dede they agree, and stande ryghte well with those forsayd .iii. articles of our crede, & that though we cannot by oure wittes conceaue, howe Christ is ascended, and is nevertheles in the Sacrament also, yet they must nedes be bothe beleued, because gods worde doth affyrme them bothe, and the catholyke churche doth beleue them bothe, whyche churche hath alwayes taught that Christ is in heauen, in the visyble fourme of a man, and in the sacrament, vnder the visible fourmes of bread and wine, hys wyldome so ordeyning, that wyth oure hartes we myght beholde hys glory, as he sytteth in heauen, at the ryghte hande of the father, and wyth all should fede on hys very body in the sacrament, to receaue the more grace, and therupon so to be gouerned wyth hys spirite, that hereafter we also myghte be partakers of the lyke glory in heauen.

And albeit these solutyons myght suffise, and instructe sufficientlye the vnlearned people, to answere, bothe to these, and all othere common obiectyons, made agaynste the Sacramente of the Aultare, troublynge moche the heades of the symple people, by there folye, increditing euyll, and pernicious schole maysters, to theyr destructyon, whych giuing credite to the catholyke churche, they myght auoyde all daungere, and meryte a great deale, yet to open further the falshed, and noughtines of the heretique teachers, in our tyme, and howe glad, & willinge they are to abuse the symplicitie of the vnlerned people, ye shall haue here added, some mo

obiections, and solutions geuē to them, to thys ende that if the sayde symple people haue bene infected with the sayd obiections, or such lyke, they maye be wel satisfied in their conscience, & therevpon adhere vnto the catholyke faythe, mayntayned, and obserued in the catholique churche, out of whych, there is no saluation. And to proede herein, this is one o- there common obiection that much troubleth the ig-

Obiection noraunt people, it is to wite. ¶ How can ỳ bodi and bloude, of our Sauioure Chryst, be in the blessed sacrament of the aultar, seing that not only euyll men do many tymes receue the same, but fyre also maye consume it, and other like chaunces may happen vn- to it.

Answere ¶ For answer to whyche obiectiō, it is fyrst & principally to be sayd, that this obiection proedethe of a vayne curiositie of them whyche rather delyte, fondly to talke of thys high mystery, theu to prepare them selues to receaue the same accordyngly. Sure we are that our Sauiour Chryste is nowe man incorruptible, and impassible, & nether by fyre, nor by ought els, can suffer violence, and therefore where it pleaseth hym of hys tender mercy and goodnes, & for our great comforte and soule helth, by hys omnipotent word, to tourne the substaunce of breade and wyne, into hys most prerious body and bloud, in the sacramente of the aultare, and yet so to make thys turne, that neuertheless he sufferethe the fourmes & sensible qualities of the breade and wine to remaine in there nature, as they were before the consecration, it is to be vnderstauded, that the violence or force that is, or may be done to thys sacramente, is

bone onely to the fourmes, and qualities sensible, wyich in dede are subiecte to passibilite, & corrupti-on, but in no wise, to the vncorruptible bodi & bloud of oure sauiour Chryst, vnder them conteyned. Ddo we not read, I pray you in the fourthe of Ma-thew, how that our sauyour suffered the deuyll, to take hym, and carye hym vp into the pynacle of the temple, & afterward to the toppe of an high mount-eayne, and yet who doth not know that he suffered no vilany thereby at al? The sonne beames also ma-ny tymes, do shyne on thynges impure, & vncleane, yet are they no whit thereby defyled. The bodye of mā is with a greter vnion ioyned to the soule, then are the fourmes of bread and wine, to the body and bloude of our sauiour Chryst, in the Sacrament of the aultar, and yet we know that mortifitation, pu-trifaction, and other such lyke thynges chauncynge to our body, the soule hath in it no suche passion, for that it is immortall. The very Godhed of oure sau-iour Chryst, was in vnitie of persone, vnited to hys manhod, & yet none of the passiōs, paines, or griefes which he sustayned in hys manhod, wroughte vio-lence, alteration, or chaunge to hys godhed. For the godhed is in alterable, & vnpossible. The simplicity of Chrysten people, in the primatyue churche, was suche that they beleuynge moste certenly the body and bloud of our sauiour Chryste to be in the sacra-ment of the aulter, vnder the fourmes of bread and wine, dyd without al curious talke of the fourmes, & accidentes, bende the selues to be present at masse where in the myghtye worke of consecratyon is

wrought bi god, and wherin our sauiour Christ also is, in fourmes of breade and wyne, offered vp to the heuenly father, by the preist, for the loner obteinyng of mercy, and fauoure towardes vs, and the layde people beyng at masse, they wyth mooste feruent deuotion, dyd praye, and did honour, the blessed sacrament of the aulter, the body and bloude of our sauiour Christe: and besydes this they dyd oftentimes, wyth feare and tremblynge, prepare them selues to the worthy receyte therof, and by suche theyr godly behauiour, they dyd purchase to them selues greate aboundaunce of grace, wher we by the cõtrary, and mooste vnchristian behauiour, prouoke gods wrath dayly, more and more, vpon our selues, and ỹ whole realme. For nothyng soner stirreth God to auengeaunce, then the presumption of such as wyl curiously enter into hys hidden secretes, and therupon doo contempne all that, whyche by theyr feble wyttes, they are not able to vnderstande.

Obiectiõ Ihõ, 9. ¶ Another obiection is of the woordes of our sauiour, in the .vi. of John, where he sayeth. *Qui manducat meam carnem et bibit meum sanguinem habet vitam eternam* That is to saye. He that eateth my flesche, and drinketh my bloude, hathe euerlastynge lyfe. Vppon these woordes they gather, that if in the sacrament of the aulter, be really the body and bloude of our sauiour Christ, then whoso receueth the sacramẽt must nedes enioy euerlasting lyfe. But the scripture witnesseth, that Judas receaued it, and saincte Paule in the .xi. of his fyrste Epistle to the Corinthians saieth, I. Cor. xi.

that

that. Who so receiueth the sacrament vnworthely, receaueth it to hys dampnation.

¶ To this obiectiō, it is to be answered, that many sentences of scripture, are to be vnderstande, with a certayne restraynte, or limittation, as for example the scripture sayeth, *Qui credit in me habit vitam eternam.* That is to say. He þ beleueth in me, hath euerlasting lyfe, And in the fyrst Epistle of S. John, & the fourthe chaptet it is written. *Quisquis confessus fuerit quoniam Iesus est filius dei, deus in eo manet et ipse in deo.* That is to saye Who soeuer shall confesse, that Jesus is the sonne of God, in him dwelleth God, and he in God. There haue bene, and are thousandes whych beleue in Chryste, and that Chryste is the very sonne of God, and yet shall not for all thaqte saued, but either for lacke of true belefe, in other articles of the chrystian religion, or for lacke of good lyfe shalbe dampned. This conditiō thanis to be added to the forsayde sentences, yt in suche beleif a mā dye, and therewith is faythful, in the necessarye articles, and out of state of all dedly sinne, he shal then without any doute inherit the kyngdome of heauen.

Obiectio

1 Iohn. 4

So in thys present obiection, we muste make a lymitation, and say, that whosō eateth, and drynketh worthely, &c. ¶ To the cōfirmation hereof. Sainct Augustine saieth, in his eleuēth sermō. De verbis domini.

Augu. sermon xi, De verbis domini

Profecto est quidam modus manducandi illam carnem quomodo qui manducauerit, in Christo manet, et Christus in eo. Nonergo quocumque modo quisquam manducauerit carnem Christi, et biberit sanguinem Christi, manet in Christo, et in illo Christus, sed certo quodam modo quem

modum vtique ipse videbat quando ista dicebat. That is to saye. Uerely, there is a certayne maner of eatyng that flesshe, after Whiche maner, he that shall haue eaten it, doth dwell in Christ, & Christe in hym. Wherfore, not in what maner soeuer a man doeth eate Chrystes flesshe, and drynketh hys bloude, he dwelleth in Christe and Chryste in hym, but he that eateth, and drynketh after a certayne speciall maner, to Which maner Chryst had respecte, When he spake the forsayd woordes. The same sainete Augustine in his fyrste boke. Contra Chrescouium gramaticũ and the .xxiiii. Chapiter sayeth thus. Quid de ipso corpore et sanguine domini, unico sacrificio pro salute nostra, quauis ipse dominus dicat Nisi manducaueritis carnẽ filij hominis &c non ne idẽ apostolus docet etiam hoc perniciosum male vtentibus fieri? That is to saye. What of the very body and bloude of our saiuiour, the onely sacrifyce for oure saluation: thoughe there of our Lord doth saye, vnles ye eate ỹ flesshe of the sonne of man .&c. doeth not ỹ same Apostle (meanynge Paule) teache that it also is pernicious to them, that doo vse it not duely, and ryghtfully:

Idem contra Cresco gramatis cumli, i.

Obiectiõ

Ibõ 10.15

1. Cori. 10

¶ In othere obiection there is also, and it is thys, Chryst. (John .x. and .xv.) doth saye, I am a doze I am a vyne, and saincte Paule. (Ad. Cozi. x.) vseth suche lyke speache, whiche speache of Chryste, and of saint Paule, in those places, doth not impoze that

that Christ in euery dede, by that saying was a doze, or a byne, or such lyke, but speakyng after that figuratyfe speache, or maner dyd meane that he was a fygure of a doze, of a byne, and such like, and that he had the propertie of a dooze, of a byne, & so forthe Semblably (say they) when Chryst at his laste supper (takynge breade, and blessynge it) dyd saye, **This is my body**; And takyng the cuppe, & gaue thankes, did say; **this is my bloud of the newe testament**, &c, hys speache soo pronounced, and uttered, dyd not importe, that Chryst thereby doth make of the breade and wyne, hys body, and bloud but eyther he ment, that the breade and wyne was fygnes, and tokens of hys body, and bloude, or ells that they should be fygures of hys body, and bloud and not his very body, and bloude in dede, and consequently therefore, they saye, that in the sacrament of the aultare, there is neyther the body, nether the bloude of Chryst, but bare materiall bread & wyne beyng onely fygnes, tokens, and fygures of christes body and bloud ther. ¶ For solutiõ of this obiectiõ thys may be sayd, that it is trouthe, that Christ and saynte Paule in the places before alleged, doo soo saye, as is deduced in the beginnyng of thys argumente, or obiection, and trouthe it is also, that the speach of Chryst **I am a doze, I am a byne**, &c. doth not importe that Chryste, by that speakynge was in very dede a doze, or a byne, but that he was a fygure of a dooze, and of a byne, and had the propertye of the doze, and of the byne, But when it is sayde that the semblabe is of Chrystes woordes, thys

Answere

Thys is my bodye, this is my bloud, that is neyther true, nor doth folowe, either by the rules of reason, or of scripture, for concernyng reason, either muste we reason, and saye, that Chryst alwayes in hys speakynge dyd vse fygures, metaphores, and tropes, (whych to saye, is moste falle, as it appereth
Ihon, 16, in the. xv. of S. Iohn) eyther els we muste saye, that Chryst dyd but onelye sometymes speke in fygures and not soo alwayes, whiche being true, and therefore to be graunted, it folowyth not in reason, that thoughe Chryst in the. v. and xv. of sayne Iohn. &c.
Ihon, x. and 16, dyd speake fyguratyflye, that therfore, here in these woordes of Chryst. this is my body this is my bloude. he dyd also speake fyguratyflye, wherefore let these sely soules, that haue bene seduced by thys kynde of argumentes, alke theyr teachers, whether they can mayntayne, and defende thys theyr owne argumēt, with soo feble a consequent, or noo And yf they can not, then tell the y they be very bat letres in dede, and as for the rule of scryptures, that is of the circūstaunce of y letter, and o. other places of scripture, cōferred wt the same, to gather therof y
Ihon 2. very meaning of the thing, an example, whereof we
and 16, haue Iohan, ii. and. xvi. And here the vnlearned ar to be taughte, that althoughe in the propheres, and the hystories of the olde testament, tropes, and fygures are receyued, and allowed, forasmuche as by such tropes, and fygures, the thyng spoken, is more vehemently declared, and set forth, yet (as the excellent prelate, and notable great clerke, the Lord bysshop of winchester, no we moste worthy Lord chan-

celer

celer of England, in hys learned boke of traitours of heresies, against the sacrament of the aulter, doth prudētly aduertise vs, & clerly affirme, that doctrine & preceptes of the now militāt church, al thinges of our religion, & feyth ought to be taken simply, & plainely. And in very dede, if in the sacramēt of ỳ aulter were not ỳ true bodi of Christ, but a figure & significatiō onely of it, thā ỳ sacramēts of ỳ newe testamēt shold haue nothing more but rather lesse, thē ỳ sacramēts of ỳ old testamēt had, which is against ỳ catholyke doctrine of the churche, & against al good reaſō

Obiectiō out of him

¶ An other obiection is this, Christ at hys last supper, takyng the chalice, or cup into hys handes, dyd after ỳ he had blessed it, saye. **Thys cuppe is the newe testament, in my bloud.** And seing these woordes must nedes, as they say be taken figuratiuely, inasmuch as the very material cup it selfe, was neyther the newe testamente, ne yet the bloude of Christ, therefore lykewyse, these woordes also wherby Christ, takig bread into his hādes, blessig it, saying: **This is my body**, must nedes be takē figuratiuely.

Answere

¶ For answer whereunto, we may say, as we did say before, to the same obiection, ỳ this argument is noughte, & very euyl framed, for though we dyd admit a figure to be hereun ỳ cuppe, yet it foloweth not therby, ỳ we must nedes take ỳ other speche, touchig ỳ body to be figuratiue also, especially for ỳ in ỳ one spache, it is to wit, touchyng ỳ body, al the circūstāces of the terte & course of scripture, do enforce vs to take the speache, properlye wherein ỳ other speache touching the cup, al the circumstances of the texte, and course of scripture doth impoꝛte the contrarye.

Obiectiõ ¶ An other obiection is, that Chryste hath but one true natural body: nowe (say they) one true natural body can not truely be but in one place, therefore say they, seyng Chrystes body, is truely in heauen, it can not be truely also in the sacrament of the aulter.

Answere ¶ For aunswere whereunto maye be sayde, that in dede it is true, that Christ hathe but one true naturall body, and where they saye, that one true naturall body, can not be, but in one place, it is also true, after one, & the selfe same maner of beyng, but after diuerse maners of being, one body, maye be sondrye wher, yea, and at one tyme to, it is to wyt, in heaue, in the visible fourme, and maner of man, and in the sacrament of the aulter, vnder the forme and maner of breade and wyne, and in euerych of them, really and truely to, in those respectes, God beyng therein the doer, who is omnipotent.

Obiectiõ ¶ Ther is also another obiection, and that is thys, GOD can make man, but man cannot make God: now say they, if the true bodye of Christe were, really, and in dede, in the sacrament of the aulter, then the priest which is a man, should therby make God, but mã cannot make God, therefore in the sacramẽt of the aulter, ther is not the very true body of Christ

Answere ¶ For aunswere wherunto, is to be sayd, that this obiectiõ procedeth of a great ignorance, for he that maketh this obiection, taketh that the priest saying masse, and pronouncing the woordes of cõsecration doeth make God, where in very dede, the priest goeth aboute no suche thinges, and yf he dyd, nether he, ne yet god him selfe can make God, but the truth

is

is that the preist being the minister of God, and god beyng ther the worker with hys worde, by the preistes pronounced there, is caused the very body of Christ to be ther present, wher it was not ther before, & yet no new body ther made, but that bodye ther presente which long ago was borne of the Virgyn Mary, the same (I say) in substaunce, is there present onely vnder the formes of breade and wyne.

¶ An other obiection there is, and that is thys S. Luke, in the .xvii. chapiter of the actes, doeth testifye that S. Paule, beyng at athens, and in mars strete, before the councell there, dyd saye, amongest other wordes, that God doeth not dwell in temples made with handes, whereupon the vnlerned, vnlernedly doth gather, that seyng the material temple is made with handes, and the sacrament of the aultar is in ỹ sayd materiall temple, it foloweth (say they) that the body and bloude of Chryste, can not be in it, because God doth not dwell in temples made with handes, And thys obiection hath bene soo muche liked, and commended amongest the procedyng prechers abusing ỹ ignorant, ỹ they thought it ineuitable, & therfore abusyng the sayd people they caused it to be sette vp, and paynted for a gaye shew in the temples. Obiectio

¶ For aunswere wherunto, this is to be tolde you, ỹ ther is a great difference betwene beyng, & dwellyng in a place, for a greate manye of you, (I doubte not) haue bene both in the cheape syde, in Paules churche yarde, yea and Paules churche to, wher ye haue not, with mooste due reuerence, vsed, and behaued your selues, and yet I am sure that ye dwell not Aunswere

there. In dede, God is properlye sayde to dwell in heauen, because he ther doth shewe, and manifest his great glorye, and in the hartes of iuſt, and good people, he is also sayd to dwell by grace, but as for other places, he is in them beyng, but not dwelling. And as concernyng the beyng of God in the sacrament of the aultare, forasmuch as there is the very substaunce of chrystes naturall, and true body, and bloude, taken of the Vyrgyn Mary, and that the diuinitie is, in vnitie of persō, inseperably united, and ioyned to the sayd bodye and bloude, therefore we muſt saye and beleue, that the godhed of Chriſt is in the sacramēt of the aultar, with his humanitie, in a very specyall sorte, and dothe not thereby dwell in the sayde sacramente, and soo this obiection is not worth a goode button, for all the bragges that hath bene made of it.

Other fond, and foliſhe obiections, ther are, which are not worthy to be answered vnto, and therfore are not nedefull to be touched, exhortyng you therfore in Chryſt, hymely, and stedfastly, to beleue the doctrine of the catholyke church herein, and so shal you auoyde daunger, please God, profyt your selfe, and (syuyng wel) come at the last to ioy euerlastyng, which graunt vnto vs the father, the sonne, and the holy ghoſt, to whome be honoure and glory for euer.

AMEN.

¶ *Tetraſtichon in immodicam præſentis temporis pluuiam.*

Obſecro quid ſibi vult ingens q; ab æthere nymbus
Noctes atq; dies ſic ſine fine ruit
Mortales quoniam nolunt ſua crimina flere,
Cœlum pro nobis ſoluitur in lacrimas.

A Dialoge betwene man and the Ayre of like effecte.

Man.

Theſe ſtormy ſhowres and ragyng floodes ỹ dayly vs moleſt.
Alas ye heauens, what may this meane, vs Nature nowe oppreſt.

The Ayre.

Thou man thy caſe, thy wycked ſtate, whye wylte thou not lament.
And ſpedely gods grace receiue, and duely do repẽt
Thy ſynnes ſo great, and eyes ſoo dyre, thy wofull ruyne nyghe.
For the oure ſtremes downe cauſe to powre, thys plauge doth cauſe vs ſighe
All creatures eke with vs nowe mourn, thy recheles ſtubourne harte.
Alas wepe thou, that we maye ceaſe, and thus eaſe thou thy ſmarte.

Domine ſaluos fac regem, et reginam et omnes qui eis bene volunt.

6 JU 59

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Cum priuilegio maiestatis